Zion's Herald

WEDNESDAY, JUNE 10, 1903

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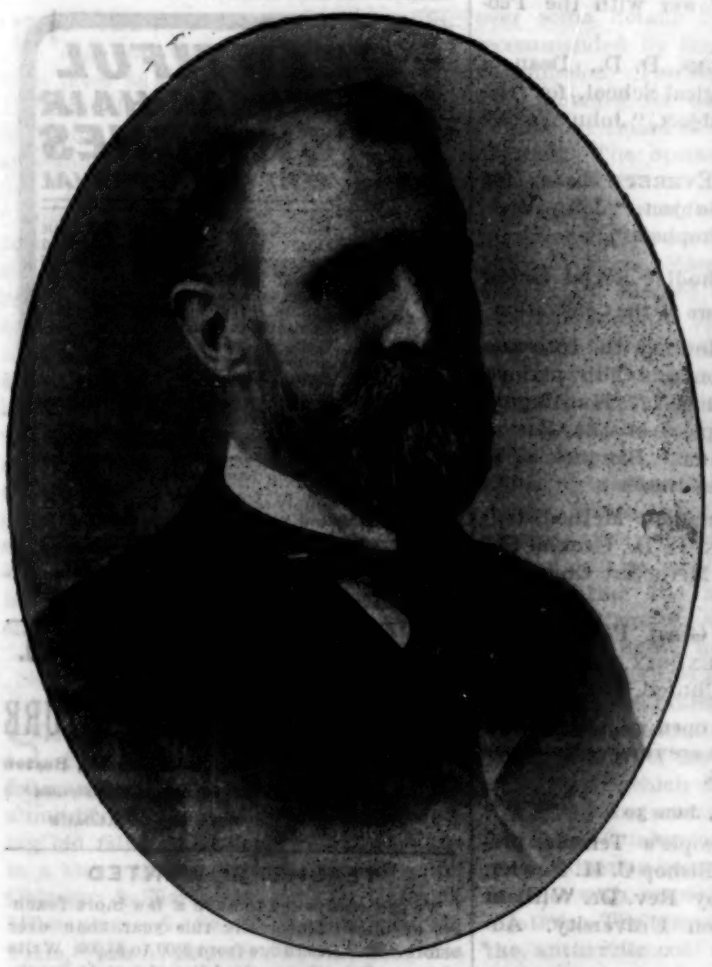

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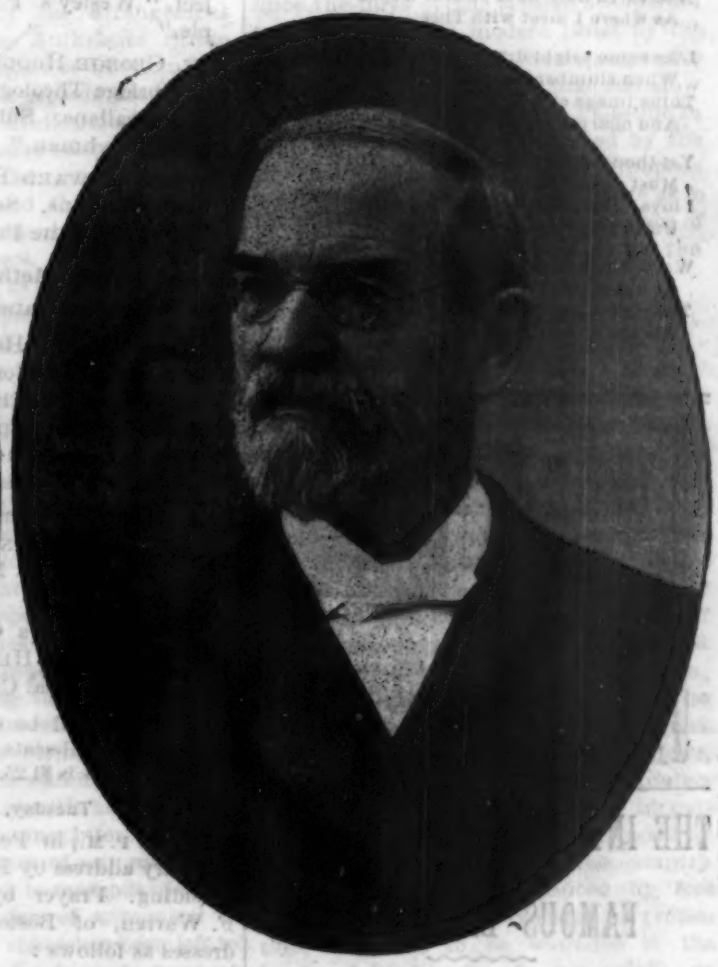

WILLIAM FAIRFIELD WARREN, D. D., LL. D.
Retiring President of Boston University

THE MEMORY GUILD

For Learning Best Hymns

BISHOP H. W. WARREN.

Companionship with Jesus

I HAVE not called you servants, but I have called you friends. How the Saviour longed for human companionship in the hour of His agony! And He painstakingly prepares a place and a mansion, that His followers may be with Him where He is in glory.

Let our answer be, "As the hart panteth after the water-brooks, so panteth my soul after the living God." Use hymn 225 as an introduction to this. We have eight hymns in our Hymnal by the author of this, all of a very high order. Everybody knows, or should know, No. 762 already.

Ray Palmer was a Congregational minister in Bath, Maine, Albany, N. Y., and Newark, N. J.

Jesus, these eyes have never seen
That radiant form of Thine;
The veil of sense hangs dark between
Thy blessed face and mine.

I see Thee not, I hear Thee not,
Yet art Thou oft with me;
And earth hath ne'er so dear a spot
As where I meet with Thee.

Like some bright dream that comes unsought
When slumbers o'er me roll,
Thine image ever fills my thought
And charms my ravished soul.

Yet though I have not seen, and still
Must rest in faith alone,
I love Thee, dearest Lord, and will,
Unseen but not unknown.

When death these mortal eyes shall seal,
And still this throbbing heart,
The rending veil shall Thee reveal,
All-glorious as Thou art.

— *Ray Palmer* (b. 1808, d. 1887).

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BOSTON JOHN WESLEY BICENTENNIAL

Full Program

Sunday, June 28

AT 10.30 A. M., Sermon, by BISHOP EUGENE R. HENDRIX, of the Methodist Episcopal Church, South, in First Church, Temple St.

Monday, June 29

At 2.30 P. M., in People's Temple, Columbus Ave., Rev. Franklin Hamilton, president of Boston Preachers' Meeting, presiding. Opening address by Rev. Dr. Willard T. Perrin, president of Bicentennial Commission. Prayer by Rev. Dr. Joseph H. Mansfield, presiding elder of Cambridge District. Addresses by representatives of other denominations:

REV. A. C. DIXON, D. D., pastor of Ruggles St. Church, for the Baptists. Subject, "John Wesley as an Evangelist."

REV. FRANCIS E. CLARK, president of the United Society of Christian Endeavor, for the Congregationalists. Subject, "Wesley's Power with the People."

REV. GEORGE HODGES, D. D., Dean of Cambridge Theological School, for the Episcopalians. Subject, "John Wesley as a Churchman."

REV. DR. EDWARD EVERETT HALE, for the Unitarians. Subject, "John Wesley as One of the Prophets."

Dinner of the Methodist Social Union

The Only Social Feature of the Celebration

At 5.30, Social Hour, with Informal Reception, in the Woman's Club parlors, New Century Building, 177 Huntington Ave., under the auspices of the Boston Methodist Social Union. Banquet at 6, followed, at 7.30, by addresses:

"Greetings from Canadian Methodists," REV. A. CARMAN, D. D., General Superintendent of Methodist Church of Canada.

"The Power of a Great Personality," BISHOP E. R. HENDRIX, of the Methodist Episcopal Church, South.

The dinner will be open to all. Ladies are invited. All seats are reserved, and the price of tickets is $1.25.

Tuesday, June 30

At 2.30 P. M., in People's Temple, preliminary address by Bishop C. H. Fowler, presiding. Prayer by Rev. Dr. William F. Warren, of Boston University. Addresses as follows:

REV. GEORGE JACKSON, of Edinburg, Scotland, "Methodism in England."

BISHOP W. F. MALLALIEU, resident Bishop, "Methodism in America."

At 7.30, preliminary address by Bishop Mallalieu, presiding. Prayer by Rev. Dr. Joel M. Leonard, presiding elder of Lynn District. Addresses as follows:

REV. A. CARMAN, D. D., "New Conceptions of Old Inspirations."

BISHOP C. H. FOWLER, "Wesleyanization of the World."

Music

Frederick W. Briggs, organist of the First Methodist Episcopal Church, Boston, has charge of the music, which is to be made a special and very attractive feature. Wesley's hymns will be used exclusively in the congregation, and appropriate anthems, solos, and other special numbers are to be given by singers selected from the choirs of Methodist churches in Greater Boston.

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Zion's Herald

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ZION'S HERALD
CHARLES PARKHURST, Editor
GEORGE E. WHITAKER, Publisher
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Blow to Bossism

THE result of the elections in Chicago last week is interpreted by the local press as a distinct blow to bossism. The Republican ticket was weighted with the name of Hanecy, who was regarded as standing for the boss system in politics. He was the special favorite of "Boss" Lorimer, and was defeated for a position on the bench by a vote so decisive as to leave no doubt as to its significance. Evidently the people in Chicago as at other points mean in the end to rule, even if for awhile they seem to delegate their powers of choice to political leaders. The principle of independent voting is making a distinct advance in many parts of the country. The issue of the Chicago elections illustrates anew the great power of the press to mold public opinion by the simple and repeated presentation of facts, even where the public is left to draw its own conclusions from the statements made.

Industrial Settlements

SEVERAL important industrial controversies that have been pending for some time have now been settled, and a number of others that are still outstanding bid fair to be amicably adjusted within a short time. Six big railroads — the Chicago & Northwestern, the Chicago, Milwaukee & St. Paul, the "Nickel Plate," the Wisconsin Central, the Lake Shore, and the Erie — have signed contracts with their freight-handlers, granting a slight increase in wages. These agreements were the result of conferences between the officials of the roads and representatives of the freight-handlers. In St. Louis the teamsters employed by the wholesale houses have returned to work. In Chicago the laundry strike has been settled. A lockout at Gloversville, N. Y., which affected 7,000 glove-makers, has been ended by a satisfactory adjustment of differences. The important strike at Philadelphia, which has tied up the entire textile industry of that city, is indeed still in progress, but in New York the strike in the building trades, which affects about 100,000 men, appears to be slowly nearing a settlement. It is evident that a growing fear of strikes prevails in the community, and that there is an increasing disposition in almost all sections to avoid or to adjust conflicts through friendly conferences, arbitration, and conciliation.

Trouble at the Mines

THE settlement of the anthracite coal difficulty, which has been generally accepted all over the country as final, appears to be somewhat jeopardized by unfortunate differences which have arisen over some details of the arrangement recommended by the Anthracite Strike Commission. The report of the Commission provided for the appointment of a permanent Board of Arbitration and Conciliation. The operators selected as their representatives on the board Messrs. Luther, Warrener, and Connell. When the three district presidents of the United Mine Workers, Messrs. Nichols, Fahey and Dettry, essayed to sit with these representatives of the operators on the board solely on the ground of representing the Union, objection was made. The contention of the operators is that, whatever may be the standing of Messrs. Nichols, Fahey and Dettry in the Union, they cannot claim by virtue of that standing, as a right *ex officio*, the privilege of acting in a representative capacity. It is argued that these delegates should present credentials showing that the non-union men also authorize them to speak in their name. President Mitchell has supported the contention of the three representatives of the Mine Workers, taking the view that they have followed both the letter and the spirit of the award of the Strike Commission. The public, which is watching the progress of the controversy with keen interest, will hardly tolerate any interruption of coal production because of any minor differences with respect to methods of adjudication. The question of a renewal of the anthracite coal strike has been left to a joint convention of miners to meet at Pottsville, Pa., June 15.

Agriculture in Palestine

CONTRADICTORY reports have been received from time to time regarding the success of the agricultural colonies established in Palestine by the Rothschilds and Montefiores in pursuance of a general plan to "restore Zion." In Joshua's day there appear to have been between two or three million inhabitants in Palestine, a figure that may have been doubled by the time of David, while now the country barely supports 600,000 people. The assumption has been that many of the ancient fountains have dried up, and that the climatic changes have been such as to make agriculture in Palestine expensive business, and indefensible from the strictly economic rather than the sentimental point of view. An expert writer in a Leipsic periodical, however, takes a more optimistic view of the case, inclining to the opinion that there were no more trees in Palestine nor was there a greater average rainfall in the time of Moses than now, and that the country retains all the elements of prosperity it ever possessed. The decadence of the country is ascribed by this professor to adverse political and social conditions prevailing since the days of the Roman occupation and aggravated in modern times by the stupid administration of the unprogressive Turk. It is quite possible that the slow agricultural progress made in Palestine in spite of the stimulation afforded by the benefactions of Hebrew philanthropists may be due not so much to climate as to failures in the psychological equipment of the oppressing Turk or possibly of the Jewish farmers.

Hanna and Harmony

THE Ohio Republican State Convention, which met at Columbus last Friday, endorsed President Roosevelt with heartiness and unanimity, as was expected, promised Senator Hanna support for re-election, and nominated Myron T. Herrick, a financier of Cleveland, for Governor, and Warren G. Harding for lieutenant-governor. The enthusiasm of the delegates to the convention expressed itself alliteratively in the cries, "Hanna, Herrick, Harding and Harmony!" The platform adopted contains a tariff plank in harmony with the President's views, affirming that while the policy of protection must be maintained, changes in particular schedules that are demanded by the business interests of the country should be made — not indeed by free traders, but by the advocates of protection, which is to be wounded in the house of its friends. In his speech as temporary chairman of the convention Senator Hanna paid a warm tribute to President Roosevelt, to whom he referred as "that heroic young man," who, "standing under the gloom of that awful tragedy at Buffalo, feeling and appreciating the responsibilities which had come upon him, and in the presence of the American people," made a sacred promise that to the best of his ability it should be his aim to carry out the policies of President McKinley. No one can place President Roosevelt, declared Senator Hanna, "in the category of men whose ambition is greater than their patriotism." These sentiments were greeted with ringing applause from the delegates, who

were evidently in entire accord with the Hanna and Harmony program.

Camphor Monopoly

JAPAN, through her acquisition of Formosa, controls the camphor product of the world, and the Japanese Diet has just passed a bill extending the Formosan camphor monopoly to the whole empire. The yield in Formosa has in recent years averaged over 6,000,000 pounds, while in the rest of Japan the annual production is about 300,000 pounds, and in China about 220,000 pounds. The objects which the Japanese Government had in view four years ago in assuming control of the Formosan camphor business, claiming the forests as the exclusive property of the crown, were two-fold — the securing of an increased revenue, and the better regulation of the process of manufacture. The Japanese Government has taken great pains to defend the camphor forests and the workers in them from the depredations of savages, to prevent the cutting down of trees for fuel, and to lay out beds of young trees in all the camphor districts. The entire camphor production must be sold to the Government at a fixed price, while the Government names the maximum amount to be produced in order that the markets may not be over-supplied. Japan has also taken measures to raise the quality of the Formosan product, which before had been dirty and oily. In 1900 a British firm obtained the sole selling agency for Formosan camphor.

Ruin by Floods

WIDESPREAD ruin has been caused by floods in the West and in certain sections of the South. The Mississippi has continued to rise at St. Louis, overflowing all buildings on the river front to the depth of from three to ten feet. The viaduct connecting East St. Louis with the Eads Bridge has been condemned as unsafe, and railroad traffic has been practically suspended. The entire group of East Side cities, lying just north of East St. Louis, has been submerged by the breaking of the levees. Eight thousand persons have been driven from their homes, and scores of unfortunates have lost their lives in the floods. The floods have subsided at Topeka, leaving North Topeka a wreck. At Kansas City many scenes of desolation are presented to view. By a sudden rush of water from the mountains the towns of Clifton and Pacolet, S. C., were swept away early Saturday morning. The river rose thirty feet in an hour, wrecking six mills, carrying away a number of railroad bridges, and drowning fifty mill operatives. All railroads leading to Spartanburg, except the line to Columbia, are closed from washouts.

Big Forest Fires

FOREST fires have been prevailing the last week over large sections of the Maine woods, the Green Mountains, the Adirondacks, the Catskills, the Shawangunk Mountains, and the wooded portions of Long Island. The spread of the fires was facilitated by the long-continued drought. Many thousands of acres of valuable timber have been ruined in Maine, New Hampshire, Vermont and New York, and hundreds of buildings have been destroyed. Fires have also been raging on Cape Cod. Small armies of men have been fighting the fires, a favorite method employed being the use of earth thrown hastily on the burning brush. The fires are now mainly under control. A notable phenomenon of the week has been the prevalence of clouds of smoke over a large part of the Eastern States, causing curious atmospheric effects. During these "yellow days" ashes have fallen in the streets of towns a long distance from the immediate scene of the conflagration. The smoke penetrated six hundred miles out to sea, and vessels have been navigated along the coast as cautiously as in time of fog.

President Roosevelt Returns

PRESIDENT ROOSEVELT has returned to Washington from his tour through Ohio, Indiana, Illinois, Wisconsin, Minnesota, North and South Dakota, Nebraska, Montana, Wyoming, Idaho, Washington, Oregon, California, Utah, Colorado, Kansas, Missouri and Iowa. All these are probably "Roosevelt States," and the making by the President of this long and tiresome tour through this politically undisputed territory can only be interpreted as being due to his desire to stir up the enthusiasm of regions on which he can depend for the sake of the moral effect of that excitement on the sections of the country of whose support he is not so sure. The popular greetings to the President have not lacked in either number or heartiness. The President is the better for his outing, and will need all the physical capital he has been storing up, and a good amount of resolution besides, to enable him vigorously to deal with the perplexing problems that now press for solution and action, among which the scandal in the Post-Office department is not the least serious or troublesome.

Colonial System Recognized

THE latest insular decision of the United States Supreme Court reaffirms the position previously taken that the Constitution applies to annexed or acquired territories only when and so far as Congress extends it. The joint resolution for the annexation of the Hawaiian Islands provided that the laws of Hawaii not repugnant to the Constitution of the United States should remain in force until Congress established a territorial government. The case on which the latest decision of the Supreme Court is based came up on an appeal from a Japanese who was convicted of murder in Hawaii, his counsel claiming that his client was entitled to the guarantees of the Constitution. This plea involves the contention that the Constitution was extended to Hawaii by the mere act of annexation. Justice Brown, who delivered the decision, held that it was not conceivable that Congress intended to overturn the whole Hawaiian criminal procedure at a blow. The Supreme Court thus distinctly recognizes, though not unanimously, the colonial system. Justice Harlan, dissenting from this decision, holds that the Constitution follows the flag, and earnestly warns the American people against treating any class of people in the colonies as "subjects." In pursuance with this decision of the Supreme Court it becomes necessary now for Congress carefully to consider local conditions and gradually to provide new legislation in the process of further civilizing, if not Americanizing, the new insular possessions of the United States.

Congo Climax

MATTERS appear to be approaching a climax in the Free State of the Congo, whose history has quite belied the first term in its proud title. The Congo State was created, under a guarantee of neutrality, by the Powers acting conjointly in 1885. King Leopold in 1890 bequeathed his sovereignty over the Congo State to the kingdom of Belgium, with right of annexation. If the latter procedure were carried out, the Congo State would become the guaranteed State of a guaranteed State — for Belgium itself is not a fully independent power. The Powers, however, are not likely to agree to any such annexation scheme. Some speedy readjustment of matters in the Congo is imperative. While the State was founded on lofty philanthropic principles, it has fallen into evil ways. Just how far the Belgians themselves are responsible for the outrages undeniably perpetrated, is disputed. The worst of the crimes may have been committed by rascally Arabs. But that a general cleaning up of the Congo State is a pressing necessity, is coming to be recognized by all the Powers, and even by King Leopold himself.

Still Discussing Chamberlain's Speech

ENGLISHMEN are still pondering the "great speech" made by Mr. Chamberlain at Birmingham, May 15, when, starting out to suggest a slight modification of England's free trade policy, he was urged by the enthusiasm of the meeting to "go on" to advocate strongly the cultivation of colonial trade by a system of preferential tariffs. Mr. Chamberlain did not hesitate to declare that Messrs. Cobden and Bright, honored names in the English political world, would not hesitate, if alive now, amid the altered conditions of these growing days when imperialism is becoming constantly a broadening, burdening issue, to make a treaty of preference and reciprocity with Briton's own children. Mr. Chamberlain believes that the average Englishman wants an empire, and is of the opinion, too, that if he wants an empire he must do one of two things — pay for the empire, or, better, make the empire pay for itself. The Birmingham statesman in his great speech above mentioned did not hesitate to affirm that the colonies, while loyally supporting the mother country in the late war in South Africa by volunteer contingents, did not contribute their fair share of the expense of that war, and he proposes, if he has his way, to distribute obligations more impartially in the future. There is nothing of the "Little Englander" about Mr. Chamberlain. His economic views may be ill-founded, and already are being sharply controverted by level-headed men like Sir Edward Grey, but there is no doubt but that in his contention for an empire which shall be self-sustaining and

self-sufficient he carries large numbers of his countrymen with him.

Quieter Balkan Situation

THE situation in the Balkans, if not positively improving, is quieter. The new Bulgarian cabinet and the Porte seem bent upon effecting some arrangement which will temporarily, at least, preserve peace with honor. Bulgaria cannot hope to annex Macedonia, but her statesmen are trying to secure by treaty with Turkey improved taxation and police arrangements for Macedonia. Encounters have taken place between Turkish troops and several bands of Bulgarian insurgents, resulting disastrously to the latter.

Postal Investigations

THE Federal Grand Jury has indicted A. W. Machen on nine counts, charging the taking of bribes to the amount of $18,987. Mr. Machen has given bail for $20,000. T. M. McGregor and C. E. Upton of the Free Delivery Bureau have also been indicted for conspiracy to defraud the Government. Mr. Heath has denied the Tulloch charges, and Mr. Tulloch brands as false the counter-charges brought by Mr. Merritt. On arriving in Washington President Roosevelt gave the order: "Go to the bottom of every charge!" The President is not a man to be trifled with where public interest is at stake. His course in this case is being vigorously applauded by the press of the country.

Wonders of Polonium

THE surprise of the Chemical Congress, which is in session in Berlin, has been the exhibition to the wondering scientists of a minute specimen of the metal polonium, newly discovered by Professor and Madame Curie of Paris, which was shown to possess the property of intercepting a strong current of electricity passing through the air from a generator to a receiver, the air ceasing to be a conductor for the flashes. The bit of metal exhibited weighed but 15-100 of a grain, and was produced at considerable cost from two tons of uranium. Professor Markwald of Berlin has demonstrated that the new metal is a primary element, and not related to bismuth, as Professor Curie thought might be the case. It is more sparsely distributed in uranium than xenon, the most rare fied gas, is in the atmosphere.

Negro Peonage

A NEW form of slavery has been found to exist in some sections of Alabama, creating abuses that have fired the indignation of the whites of that State as well as of Northerners. The method pursued has been that known as peonage. Negroes have been arrested for trifling debts, or even in some cases on trumped-up charges, and sold into involuntary servitude again and again. In one instance it is reported a Negro borrowed a dollar from a white man, and, failing to repay it, was fined. Having no money to pay the fine, the Negro was sold for $25 to a white man, who worked him for a year and then sold him at an advance of fifteen dollars on the original purchase price. Having attempted to escape, the Negro was sentenced to six months additional servitude. The unfortunate "legal" slave was finally emancipated by the Federal authorities, acting upon information secured by an agent of the United States Secret Service. It is confidently asserted that a virtual system of slavery exists in the "Black Belt," accompanied by inhuman and cruel maltreatment of many of the victims of this strange abuse of law, which is in direct conflict with the Constitution of the United States. Under the peonage system the Negroes so held are in a worse condition than the slaves before the war, for the latter were protected by safeguards not afforded to the former. The Federal grand jury, meeting in Montgomery, handed up last week twenty-two indictments for the crime of holding Negroes in peonage. The first cases are set down for trial June 22. The presiding judge, T. C. Jones, an ex-Confederate brigadier, has the honor of his section at heart, and may be depended upon to do all in his power to bring the guilty enslavers to justice.

Russia in Manchuria

RUSSIA is still in Manchuria, and is tightening her grasp upon three provinces, into which settlers and troops are being moved and munitions of war transported. All pretense of evacuation has been abandoned. Railroad lines, barracks and houses for permanent occupation are being constructed. Russian steamboats are running on the Liau river. The Powers appear to have accepted the Russian occupation as an accomplished fact, although Japan is reported to have been massing troops in Korea. The Russians themselves do not appear to take the threat of an attack by the Japanese very seriously. The outlook for unrestricted trade for all comers in Manchuria is not at all bright.

Conger and Cassini

A DECIDED difference of view regarding the demands made upon China by Russia has developed between Count Cassini and Minister Conger. The Count's explanation of those demands, and his impeachment of the veracity of Minister Conger, have caused great astonishment in Pekin. Inasmuch as Mr. Conger based his comments on the full texts of the demands, both in Russian and Chinese, which he has now forwarded to Washington, he is not likely to come off second best in the controversy. He has cabled to Washington, demanding that Count Cassini explain. The Count may not indeed be wholly enlightened regarding Russian deeds in China. The Russian Government has a convenient way at times of leaving some of its high officials in the dark while others are engineering secret political enterprises in its behalf. Under the circumstances, Count Cassini's readiness to protest as to the innocency of Russia's intentions in the Far East at the expense of Minister Conger's established reputation for veracity creates an unpleasant diplomatic situation. The State Department is withholding Minister Conger's protest, thinking that he may have based his complaint on a garbled report of Count Cassini's statements.

EVENTS WORTH NOTING

The Monte di Pieta, a State pawning establishment at Naples, Italy, has been destroyed by fire. The loss is estimated at $2,400,000.

The town of Methuen, Mass., has invited Lord Methuen, who fought gallantly but unsuccessfully in South Africa, to be a guest of the place during its Old Home Week celebration.

The Venezuelan Government has refused permission to the French monks who recently arrived at Caracas, after having been expelled from France, to open a college in that city.

It has been announced authoritatively from Washington that Secretary Moody will not remain in the Cabinet longer than the present term of President Roosevelt, as on the expiration of that period he expects to resume the practice of law.

Irrigation by train has been resorted to by farmers living near Pottsville, Pa., in order to save their crops. Water in large quantities was brought down the mountain in railroad trains, and distributed over the farming lands in pipes temporarily laid.

Secretary Root has received from the Philadelphia Chapter of the Daughters of the American Revolution $10,000 to be used by the War Department in the construction and equipment of a recreation hall in Manila, for the use of the American soldiers.

The German Government has prohibited further experiments with plague germs. It was moved to this action by the death from plague at the Berlin hospital of a young Viennese physician, Dr. Milan Sachs, who caught the disease in Dr. Koch's bacteriological laboratory for infectious diseases. The laboratory is isolated, and great precautions are taken to prevent the escape of the germs through the doors and windows.

By the sinking of the French steamer "Liban" of the Fraissinet line, which was in collision on Sunday with the "Insulaire," belonging to the same company, one hundred lives were lost. The "Liban" was struck in the side by the "Insulaire," and, although headed full speed for shore, went down in deep water. The explosion of the boilers added to the horror of the catastrophe. The collision occurred near Marseilles.

The steamer "Martha's Vineyard," well known to all visitors to the island of that name, was in collision during a fog last Saturday with a fishing schooner off Vineyard Haven, and was badly damaged. One passenger was seriously injured. The bowsprit of the fishing craft raked the steamer, tearing out its upper works back as far as the paddle-box. The "Martha's Vineyard" was built in Brooklyn, N. Y., in 1871.

Prof. Leopold Mabilleau sailed last week for France, after delivering 135 lectures during his four months' stay in this country. The professor predicted prosperity for the United States for twenty-five years to come. "In no country," he said, "are the relations between capital and labor so satisfactory as in this." The present conflicts between labor and capital "are due to lack of development in the social system," though, says the professor, "they will reach a stage where both can work in harmony and to mutual advantage."

THE MAN WHO KNOWS

THERE is great demand for the man who knows. It is commonly assumed that when any particular bit of information is wanted there is somewhere an individual who is waiting, upon invitation, to disgorge that fact. It has been remarked of a certain institution of learning that "if one desired information on any subject whatsoever, he could get that information at —— University, although it might take a whole week to find the man who could give him the information needed."

The man who knows is a valuable asset of society. It is first of all a comfortable theoretic conviction that if anything ought to be known there is some brain, far or near, that contains that item of intelligence conveniently pigeon-holed for reference, and it practically saves time when an individual comparatively ignorant is enabled to tap the mental resources of another without other effort than is required to give a turn to the spigot of speech. There are men whose useful social function it appears to be to serve as trustees of certain styles of truth. When those truths are wanted — as they are occasionally — we know whither to turn for them. We are not ourselves obliged to give them storage-room. We rest calmly in the conviction that while we ourselves are occupied with a hundred cares or a dozen bores, the facts referred to are reposing quietly in the safe deposit vaults of some professorial or encyclopedic mind.

The man who knows, however, is useful in direct proportion to the valuable quality of the things he knows. The knowledge must be genuine knowledge. A Western wag has remarked: "It is better to know not so many things than to know so many things that are not so." Yet even among things that "are so" there is much choice. Many things that are so ought not to be so, or, if they are, the fact is of very slight interest to a toiling, moiling humanity. We want the man who knows enough to know the right things — for then when we consult him he will be most useful to us. The laudable ambition of the young students now graduating from our seminaries, colleges and universities is to add to the sum of human knowledge. This can commonly be done only by delving to an extreme depth in a narrow shaft of original research which at its lowest depths yields something that was not indeed known before, but which, when it is secured, measures up to the value of a pin-head. This is the inherent and persistent danger of specialism. It whittles down the crayon of culture to a fine point of vanishing value.

We honor the man who knows, and we honor most of all the man who knows the best things — the high things of God, the noblest works of his brother man, the altitudes of religious experience, the geography of the moral life, the culture of the spiritual side of humanity, the art of sympathy, the grace of generosity, the "signposts on the pathway to peace." The mind that appreciates "whatsoever things are true, whatsoever things are honest, whatsoever things are just," and all the other "whatsoevers" that belong to the completed circle of the spiritual life, is in the truest sense encyclopedic. We want that kind of a man who knows, in the Republic. Society needs him, the State needs him. Politics needs him. May God send us more of him!

A Noteworthy Methodist Relic

AS a result of the death of Bishop Foster, the family home in Newton Centre is broken up and the house vacated. The son, Ralph W. Foster, Esq., of Boston, consulted the editor concerning the chair presented to his father many years ago, known as the "Old Elm chair." We advised him to place it in the Methodist Historical Room, 36 Bromfield St., and this he has generously and promptly done. Here this venerable relic will remain, and can be seen by any who desire. Upon the back of

THE OLD ELM

the chair appears a photograph of the "Old Elm," with this interesting inscription:

The Great Elm on Boston Common Destroyed, Feb. 15th, 1876

As the Great Elm on Boston Common, with an age in years outdating the settlement of the town, was destined to fall by wind and decay during the time it was under my guardianship as the mayor of the city, I can do no less than give the attestation of my name to certify that this is a perfectly correct view of it, just before it fell, and that the surface on which the photograph is presented is a veneer from the wood of the veritable and venerable tree.

SAMUEL C. CLUFF,
Mayor of Boston.

March 31, 1876.

Ice Cream and the Gospel

CIVILIZATION follows the Cross. Civilization is not an antecedent, but a consequent. It is a product, not a cause. Christ produces it.

Some time ago the French Minister of Foreign Affairs, M. Delcasse, gave a reception in Paris, which was attended by the Japanese Minister. In the party of the latter was a fairy-like slip of a Jap maiden — a graduate of a well-known New England girls' college — who was asked whether she was "going home." "Yes," she replied, "back to Japan!" Then she added: "I want to teach my people two things when I get back — ice cream and the Gospel."

In this half-playful, half-profound remark of the Oriental maiden there is involved — if only the order of the ideas be inverted — a moral worthy of the attention of thoughtful students of the history of race development. The course of human progress may quite seriously be represented in terms of Gospel and ice cream. The Gospel is the supreme intellectual, moral and spiritual necessity of mankind, and wherever the Gospel comes it brings in its train not only all other necessaries, but also many luxuries of life. The generous wealth of gospel provision is hinted at in that large, promissory phrase of the apostle: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" The rule holds true in the long run of history that the Christian peoples have the most and best of two worlds. Modern civilization, with all its inventions, conveniences, means of communication, appliances, comforts and luxuries, is the product of the working out of Christian forces in the world. Islam without the Gospel is ambitionless and stagnant intellectually and every other way. Buddhism without the Gospel is dreamy, credulous, impracticable, ineffective, indecent. Africa without the Gospel is savage, brutish, sensual and stupid. China without the Gospel is blind, stubborn, intolerant, unprogressive. Japan without the Gospel is restless, nervous and ill at ease, stirred with a half-intelligent desire to take the fruits of civilization without its formative forces. Wherever in Turkey, India, Africa, China or Japan the Gospel of Jesus Christ has gained a foothold, there, to that extent, is observable a developing social system, built on a firm foundation, and inspired by an irresistible impulse toward higher things, which will in due time, unchecked, bring the ample blessings of commerce and culture, and all that is meant by civilization.

Evangelism tends to an improved economics. Material blessings, speaking broadly, must follow the march of modern Israel. That is the economic law that Jehovah has written over all history thus far. The Cross creates the conveniences and comforts. The Gospel brings the ice cream. There is no ice cream in darkest Africa. There is no true sociality in Brahminized India. There is no proper progress in unevangelized China. Such temporal blessings are the monopolistic gift of Christianity. Let the Jap maiden teach Japan the Gospel, and Japan — not tomorrow perhaps, not the day after, but mayhap in the next decade — will be eating ice cream.

"Useless College Graduate"

A KEEN-WITTED yet practical professor in one of the Eastern colleges has recently published an article on "The Useless College Graduate." If some college graduate is useless, that may partly be the fault of the college, but is more likely to be the individual's own fault. The college cannot make something out of nothing, nor confer ability where there is none. The truth is, the genuine man grows in usefulness as time goes on. It is unjust to expect the young graduate to be as useful during his first year out of college as he may become through practice a few years later. What the college graduate receives, if the college has done its duty by him and he by the college, is a kind of invisible capital comprising such items as moral motive, intellectual discipline, informational material, and spiritual inspiration. He is trained as the West Pointer is trained — to handle men and things. But in order that he may become of great use experi-

ence is necessary, and experience does not come in a hurry. For the college graduate who is useless five or ten or twenty years after graduation, no excuse can be offered.

THE RETIRING PRESIDENT

AMID the joy of Commencement season at Boston University there was an unmistakable undercurrent of sadness at the thought that for the last time a graduating class would receive its diplomas from the hand of President Warren. For more than a quarter of a century President Warren and Boston University have been inseparably connected in the public mind. Those who have been in close touch with him know how incessantly he has toiled, and sacrificed his own personal concerns to the good of his University. It is his own creation, and he has loved it almost as his own child. His career as an educator is a striking proof of the extent to which an educational institution responds to the intellectual and spiritual qualities of its head. As we look back over the long career of its retiring President we can see very clearly that under Dr. Warren's administration Boston University has unfalteringly maintained two high ideals in education: first, its scholarship has, from the beginning, been of the highest type; indeed, in its earliest days, the standard of admission to Boston University was so exacting that scarcely a high school then in existence could meet those requirements. Second, the University has demanded the highest type of Christian character on the part of its officers of government and instruction. For thirty years these ideals have never been lowered. President Warren now retires from the headship of an institution which today numbers its graduates among the governors of our States, the leaders of the bar, the pulpit, the medical profession, the faculties of the strongest universities of the land. These facts are a convincing proof of the thorough intellectual training which Boston University affords its students. Even more potent in their influence upon the community are the Christian ideals which have, from the beginning, dominated the administration and the daily life of the institution. The University has drawn its students from all branches of the Christian Church; its religious life has been characterized by a quiet earnestness which has found its expression in the many missionaries who are today consecrating to the highest service the training which they receive in Boston University. In hundreds of refined homes in our own country the graduates of Boston University are today exemplifying the untold good which a Christian university of the highest intellectual standards may do for a nation.

This University has, we believe, a great future. During the thirty years of its existence it has shown an extraordinary vitality. Its growth has constantly taxed the ability of the trustees to provide the requisite appliances. With each enlargement of the equipment the resultant influx of students has instantly created new and pressing needs. Of late the indications have been multiplying that the hold of the University upon the esteem of the community is becoming even stronger. Under President Warren's administration parents have come to realize that Boston University is a safe place for the education of their sons and daughters — safe, in that the intellectual standards are of the highest; safe, in that the University insists that no training in which the spiritual nature of man is subordinated to the intellectual deserves the name of education. Few men have had the opportunity of planning a great university from the beginning and impressing upon it for all time the personality of its creator. President Warren has laid broad and deep the foundations; the great superstructure will be the work of successive generations, but the far-seeing and formative administration of President William F. Warren during the critical period of the early years of Boston University has assured him a permanent place in the history of American education.

THE ACTING PRESIDENT

TO provide for the headship of Boston University after the close of the academic year and until a President is chosen, the trustees of that institution have elected Dean William E. Huntington as Acting President, and for the period during which he may serve in this capacity they have relieved him from his duties as Dean of the College of Liberal Arts.

This action of the trustees of Boston University will give great satisfaction to the educational world and to all who are interested in the growth of this institution. Dean Huntington is, by training and long experience, eminently qualified for the exacting duties of this high position. A graduate of the University of Wisconsin, class of '70, and of Boston University School of Theology, class of '73, he subsequently studied in German universities, so that he unites the best scholarship of three distinct types of educational institutions of the highest grade.

In 1882 he was elected Dean of the College of Liberal Arts of Boston University, and since that time, with the exception of a portion of a year in 1887, during which period he served as Acting President of the University while President Warren was in Europe on leave of absence, he has been in continuous service as Dean of the College of Liberal Arts.

His long connection with the University in these various capacities has made him so thoroughly familiar with every detail of the administration that the work of the institution will go on smoothly and uninterruptedly. Not only has Dean Huntington a minute familiarity with the technical details of his new office, but his personality is such that the choice of the trustees is peculiarly happy. Few men at the head of great institutions combine in so marked a degree an unfailing patience and courtesy with the ability to accomplish a great amount of work and bring to completion important projects. In mercantile life such ability is eagerly sought and highly remunerated. Boston University is to be congratulated that at this critical period of its history it has available for instant service a man who will take up the work of the retiring President and carry it on in full accord with the traditions which have brought the institution to its present high efficiency.

PERSONALS

— Paul Earl Brodbeck, only son of the late Rev. Dr. William Nast Brodbeck, was one of the recent graduates from the School of Liberal Arts, Boston University.

— Rev. Dr. and Mrs. Joseph Henry Mansfield announce the marriage of their daughter, Lyda Chamberlain, to Mr. Frank Pearson Ratter, on Thursday, June 4, at Brookline.

— Rev. Thomas B. Hughes and wife of Albia, Iowa, are visiting their son, Rev. E. H. Hughes, of Centre Church, Malden. On Sunday, May 31, the father preached an excellent sermon in Centre Church.

— The *Congregationalist* of last week contains a fine illustrated contribution upon "John Wesley, a World Power," from the pen of President Charles J. Little, of Evanston. On the cover, also, there is a fine portrait of Wesley.

— Bishop Goodsell has transferred Rev. E. D. Keyes from the Indiana to the Central Ohio Conference, and appointed him to Broadway charge, in exchange for Rev. W. P. Bender, transferred to the Indiana Conference, and appointed to Patriot charge.

— It is a noteworthy and very significant fact that at Carthage, Mo., June 4, Samuel Mitchell (white), who led the mob that lynched Thomas Gilyard (a Negro), at Joplin recently, was sentenced to ten years' imprisonment in the penitentiary.

— Rev. Charles M. Hall, of First Church, Knoxville, Tenn., has received from the American University at Harriman, Tenn., the degree of S. T. D., on the completion of an extended course of study and examination. Dr. Hall delivered the annual Commencement sermon at the University.

— The engagement of Mr. Charles H. J. Kimball and Miss Edith Nast Brodbeck, both of Dedham, is announced. Miss Brodbeck is the eldest daughter of the late Rev. Dr. William Nast Brodbeck, and Mr. Kimball is secretary of the Boston Methodist Social Union, and well and favorably known in insurance circles.

— Editor Buckley thus refers to the baccalaureate sermon which Rev. Dr. Jesse Bowman Young preached at Grant University: "It was one of the best sermons I have ever heard on a set occasion, and could not have been improved in substance, pertinency, or ease and brotherliness of delivery. There was hardly a sentence which was not suggestive of a great truth, or that did not cast light upon a doubtful question."

— We learn from the *Watchman* of last week that Prof. George Adam Smith, who was expected to preach at Newton Centre, June 7, in connection with the anniversary exercises of the Baptist Theological Seminary, is ill at Cleveland, O., with typhoid fever, and that all of his engagements have been canceled. The *Watchman* says: "The prayer of Christians throughout the English-speaking world will be that the life of this eminent scholar may be spared."

— The late Hon. Thomas B. Reed, best known as the epochal Speaker of the House of Representatives at Washington, left an estate of $431,099, all of which was willed to his wife, Mrs. Susan P. Reed; her daughter, Miss Katherine Reed, to whom he was especially devoted, not being mentioned. This omission is accounted for by the affectionate confidence he placed in his wife, being assured that she would amply provide for the daughter.

— Rev. Dr. S. Hamilton Day and wife, of Erie Conference, sail this month on the "Kaiser William II." for Europe. They go this time especially for art study. After

a few days in the galleries of Belgium and Holland, they will make lengthened stops at Dresden, Munich, Florence, Ravenna and Rome. They go as far south in Italy as Capri, returning to England *via* Geneva, Barbizon, Paris and Normandy. While in Germany Dr. Day will make a prolonged stay in Jena, before the summer semester of the university closes.

— Governor J. H. Mickey of Nebraska will conduct the love-feast to be held in Central Church, Detroit, Mich., on the Sunday of the International Epworth League Convention.

— Bishop Hartzell has found the sort of man for traveling companion to Africa in the person of Rev. Wilson S. Taylor, of the Wisconsin Conference. His expenses are to be paid by a generous man whose name is not given.

— Rev. George O. Crosby, of Shrewsbury, who received some weeks ago a slight wound (as was supposed) on the head in alighting from a trolley car, is so much troubled by it that he left on Monday for the Sanitarium at Clifton Springs for treatment and rest.

— Count Tolstoi's contribution of $7,500 in aid of the persecuted Jews of Kishineff is one of the largest made in Russia. Though not a Jew, and a harsh critic at times of the Jewish theology, Tolstoi has not hesitated to denounce in unmeasured terms the treatment of the race by the Russian Government and people.

— Rev. W. P. Odell, D. D., who was in Boston last week, suffered considerably by the recent devastating fire in Lakeport, N. H. He feels most keenly the loss of the paternal homestead, to which he has long resorted for the summer vacation. As the "old home," it contained very much that was sacred and above price.

— The B. U. Y. M. C. A. is planning to send a delegation of six men to the Student Conference at Northfield this year. The delegation is to consist of Messrs. Carl Staples, 1905; Frederic R. Willard, '06; James T. Sleeper, '06; Benjamin W. Rust, '04; Myron P. Peffers, '05; and Millard L. Robinson, '05, president of the College Y. M. C. A.

— Intelligence of the death, at Pawtucket, R. I., April 29, of Mrs. Joann D. Livesey, widow of Rev. Richard Livesey, of the New England Southern Conference, has just reached this office. Mrs. Livesey was a life-long Methodist, a model pastor's wife, a woman who served well her day and generation. A suitable obituary of this good woman will appear next week.

— Rev. and Mrs. Joseph H. Tompson, of St. Andrew's Church, Jamaica Plain, are passing through the deep waters of sorrow. Their beloved daughter, Helen, after an illness of several weeks, exchanged her earthly for a heavenly home, June 4. Mr. Tompson writes: "Our hearts are sad, but we thank God for her nineteen beautiful years with us." Funeral services were held at St. Andrew's, Sunday afternoon.

— On Tuesday, June 2, at 2.30 P. M., in the home of Judge Chauncy Temple at St. Albans, Rev. Sylvester Donaldson, of Franklin, was united in marriage with Miss Mary A. Pomeroy, a prominent missionary worker and teacher of St. Albans, by Rev. C. S. Nutter, D. D., presiding elder of St. Albans District, assisted by Rev. W. S. Smithers. After an extended wedding trip Mr. and Mrs. Donaldson will be found at home in the parsonage at Franklin.

— Rev. C. L. Goodell, D. D., of Brooklyn, addressed a meeting at 29th St. Church, Philadelphia, Thursday, June 4, held on the tenth anniversary of the founding of the class now led by Rev. C. R. Dankworth. Notices had been sent to the Methodist churches of the city, and more than a thousand people were present. Many were unable to get into the building, and an overflow meeting was held in the vestry where Dr. Goodell repeated, in substance, the address given in the main room. Many pastors and leaders were present.

— The assignment by Rev. Dr. Thomas O'Hanlon of all his property to meet liabilities amounting to $57,000, is being exploited in the secular press. It is stated that his business failure is the result of unprofitable speculations. This statement is denied by those who are aware of the facts in the case. Dr. O'Hanlon has been for twenty-six years the lessee and principal of Pennington Seminary.

— Rev. David S. Spencer, presiding elder of Tokyo District, Japan Conference, arrived in New York city by the steamer "Teutonic," June 3, and left Thursday evening for Factoryville, Pa., where his wife is, and where he will make his home during his furlough period. Mr. Spencer left Nagasaki, April 23, and crossed Asia by the trans-Siberian railroad. This is his second furlough, he having first reached Japan in 1893.

— Announcement is made that Rev. Dr. W. L. Watkinson, of the British Wesleyan Conference, whose rare devotional articles we are publishing, contemplates retiring from the editorship of the connectional magazine this month. He is now sixty-five years old, and has never had very robust health, and the duties of his present office must be somewhat exacting, along with his many other calls for service. He has been connectional editor for four years.

— The election is announced of Henry Wade Rogers, LL. D., as Dean of the faculty of the Law School of Yale University, to succeed Dean Wayland, recently resigned. Dr. Rogers became connected with Yale three years ago, and has lectured in the Law School upon equity, corporations, and insurance. His ability was quickly recognized by both students and university authorities, and his genial courtesy and good fellowship have won for him many warm friends in New Haven. Yale is to be congratulated upon having secured so able and successful a man to fill a position of so great importance.

— On June 2, at the home of the bride in Haverhill, Rev. Herbert J. Foote, pastor of the Methodist Episcopal Church, of Enfield, N. H., was united in marriage with Miss Grace M. Sawyer, daughter of Hon. Ira Sawyer, the ceremony being performed by Rev. J. T. Hooper, pastor of Third Church, Haverhill, and an intimate friend of the bridegroom. The bride had been a teacher in the Currier School, Haverhill, for several years, and is a member of Grace Church. Mr. and Mrs. Foote left immediately for Boston, whence they sailed on the "Saxonia" for Europe. They will return about the first of August.

— At the last meeting of the board of trustees of the American University, Washington, D. C., Mr. George F. Washburn, of Boston, was unanimously elected a member of the board, being nominated by Chancellor McCabe. Mr. Washburn accepted the position last week. It has been the custom of the University to select its trustees from the various religious denominations and in different parts of the country. Mr. D. B. Wesson, of Springfield (Congregationalist), is the other New England layman trustee. Among the trustees of this great institution are a number of Bishops, United States senators and governors, President Roosevelt also being a member. The lamented President McKinley was a member of the board and intensely interested in the welfare of the University. This is the fourth educational institution that has elected Mr. Washburn a trustee. He now holds that position in two colleges and two universities.

— The social event of Boston Methodism last week occurred on Wednesday evening, the 3d, when Mr. Charles Raisbeck Magee, the well-known manager of the Boston Methodist Book Rooms, was united in marriage with Miss Anna Reese Ebbert, daughter of the late Dr. J. B. Ebbert, of Atlanta, Ga., and sister of Mrs. E. H. Hughes. The wedding took place in Centre Methodist Episcopal Church, Malden, which was elaborately decorated by Newman of Boston. Over a thousand guests were present. The ceremony was performed at 8 o'clock by Rev. Edwin Holt Hughes, pastor of the church, and brother-in-law of the bride. Another brother-in-law, Rev. T. C. Cleveland, of Athol, gave the bride away. The bridesmaids were Miss Clara Shute, of Malden, niece of the bridegroom, and Miss Ethel R. Wyant, of Parkersburg, W. Va.; the matron was Mrs. T. C. Cleveland, a sister of the bride; the matron of honor, Mrs. E. H. Hughes, also sister of the bride; and the flower girl, little Miss Isabel Hughes, niece of the bride. The ushers were Messrs. Franklin Magee, of New York, Wm. N. Flanders, of Newton Centre, Oscar A. Shepard, of Boston, Frederick T. A. McLeod, Charles S. Norris and Dr. Charles M. Proctor of Malden. Mr. Warren H. Wright acted as best man. The full single ring service was used. At the conclusion of the impressive ceremony a reception was held in the church parlors, the newly-wedded couple being assisted in receiving by Rev. and Mrs. E. H. Hughes, Rev. and Mrs. Thomas B. Hughes, Mrs. James P. Magee, mother, and Mrs. Maria T. Shute, sister, of the groom. Later, at the parsonage, a wedding supper was served to the relatives, after which Mr. and Mrs. Magee left on an extended trip through the South and West. Rare and beautiful gifts in unusual profusion were showered upon this favored couple, the most elaborate being a solid silver service from the Boston Wesleyan Association; a chest of silver from De Molay Commandery, K. T., of Boston; a silver service, given, thirty-two years ago, to the groom's father and mother at their silver wedding, from Mrs. Magee; a china cabinet from Methodist ministers of Boston and vicinity; a Morris chair from Converse Lodge of Malden. ZION'S HERALD extends to "Charles" and his lovely bride the heartiest of congratulations.

BRIEFLETS

Prayer is the drill; work is the hammer.

The historic old Liberty Bell of Philadelphia has been loaned to Boston, and will be on exhibition June 17 and 18.

On the inside of our cover we present a full program of the Boston Wesley Bicentennial. Attention is again called to the announcement which appeared in last week's issue concerning réduced railroad rates. It should be noted that in order to secure the reduction specific conditions *must* be complied with.

The old order of German Baptists, whose national conference closed at Wakarusa, Ind., June 3, voted not to permit their members to use telephones in their homes. The conference was attended by 5,000 people.

By an almost unanimous vote the General Assembly of the Cumberland Presbyterian Church, in session at Nashville,

Tenn., adopted, May 27, a report favorable to organic union with the Northern Presbyterian Church. It was decided to appoint a committee of nine on fraternity and union to confer with similar committees appointed by other members of the Presbyterian group of churches.

No one can expect to see his prayers answered who does not follow them up, and so keep them in sight.

The *Midland Christian Advocate* of Minneapolis suspends and transfers its subscription list to the *Northwestern Christian Advocate* of Chicago. The struggle to maintain the *Midland* has been pathetic and heroic, but hopeless, unnecessary and unwise, as we suggested when the last change in management took place. There is neither demand nor place in these bristling times for a weak and poorly sustained religious weekly.

The unusual pressure made upon our columns by important current events makes it necessary to omit in this issue "What Our Ministers are Preaching."

Professor Leopold Mabilleau, who has been quoted as saying in a lecture at Chicago University that in American universities professors are "in a cage," has written to the *Record-Herald* to say that he was misquoted. The expression he employed was *employé à gages* (employee receiving wages). The reporter caught the expression as *employé en cage* (in a cage), and so the remark went all over the country, stirring up many comments from the press of concurrence or disapproval.

Particular attention is called to the fact that the Presbyterian General Assembly convened at Los Angeles, Thursday, May 21, and concluded its sessions Friday, May 29. Now if this great church can transact its business in less than ten days, why, in the name of all that is reasonable, should it be necessary for the Methodist Episcopal Church to prolong the General Conference during the entire month of May? There are many representative people in our church, especially laymen, who see no real need for quadrennial sessions anyway, but there are a great host who do not believe that a whole month is required. This is the age in which everything is dispatched in less time than formerly, and it is well. Fifteen days — if the General Conference, would immediately upon assembling settle down to business — would be ample time for all that needs to be done.

The *Christian Guardian* of Toronto, Canada, last week notes the fact that Mr. Chester D. Massey had advised the pastor of Euclid Ave. Church that the Massey estate will give that church $25,000 for a new edifice, provided the trustees will cancel a present indebtedness of $10,000. The trustee board very gratefully accepted the munificent offer, and will make the required provision. This is the largest gift ever made to a Methodist church in Toronto.

Rev. Dr. C. H. Parkhurst, of Madison Ave. Presbyterian Church, New York city, in his last sermon before going abroad for the season, commended Mayor Low's administration in New York and closed with this suggestive truth, which may be broadened to include all church and reformatory endeavor: "Shortcomings get a hundred times as much advertising as longcomings. The good thing that an administration does not do makes a larger figure before the popular mind than ninety-nine good things that it does do. This is outrageously unfair and tells discouragingly upon those who are doing faithful and honest work, but who know that sometimes they are going to make mistakes in their work."

The first publication to reach the Mission Rooms, which bears the imprint of Lacy & Wilson, the agents of the new Method ist Publishing House at Shanghai, China, arrived June 6. It was the Minutes of the Twelfth Annual Meeting of the West China Mission, held at Chentu, Jan. 7-12. The Minutes are attractively printed, and the pamphlet, in typography and press-work, is a credit to the new publishing house.

A man who was said to have been the last of a band of safe robbers and burglars who once lived in luxury on ill-gotten gains in a town on the shore of Long Island Sound, was buried the other day in Potter's Field. The man was killed by an express train. He was nearly eighty years old, and penniless and alone in the world. No friend followed him to the grave, and not a tear was shed over his bier. It is an old saying, which has many modern illustrations, fresh as the ink on every morning paper, that "the way of the transgressor is hard." It is a pitiably sad thing for a man to spend nearly threescore years in this world in such a manner that when he at last makes his exit not a soul feels moved thereby to shed a tear. Live so that people will laugh when you come, and cry when you go!

One of the most successful of our ministers in New England writes as follows: "I began this Conference year determined to put a large number of yearly subscriptions for ZION'S HERALD into our church. My plan is two-fold: First, I make it a rule to quote, or in some way call attention — incidentally, of course — to some interesting article in the HERALD in my sermons every Sunday, at least once each Sunday. Thus my people are coming gradually to see how much they are missing in not reading the HERALD. Second, I am quietly making a personal canvass from house to house among my people in my pastoral work, and I am finding it much easier to get subscribers than heretofore. I am more and more convinced that one of the chief reasons why there is so little denominational loyalty among a large number of our people is because they are not reading our Methodist literature, particularly our church papers." We heartily commend this minister's wise opinions and successful practice to all of our pastors.

Translation of Rev. W. T. Worth

AFTER a life of sixty-eight beautiful years, forty-three of which were spent in the Methodist ministry, Rev. William T. Worth passed to his reward from the parsonage of the Boston Street Church, Lynn, on Saturday night, at 10.30. He was taken ill near the close of the session of the New England Conference, and was in great suffering with heart disease for several weeks. His patience, sweetness, and buoyant Christian hope during his illness have harmonized beautifully with the life he had lived and the gospel he had preached. Since Bishop Gilbert Haven's wonderful days of victory and rejoicing at Malden, "with no river to cross," to no one of our dying ministers has greater grace been given. Sleeping and waking he has been with Jesus, lisping His name and talking with Him. When told that he could not live, he said: "I am not exhilarated. I will be satisfied with the better portion. The Lord never has failed me. I know He never will fail me." Prayer, song and hallelujahs, even in extreme suffering, have been uttered with all the strength he possessed. Greatly as he honored his Saviour in health, he has witnessed more wonderfully to His saving, keeping and glorifying power in his illness and death. His last words were: "I am going home. I shall see Jesus soon." His dying has indeed been a translation.

During Mr. Worth's faithful student life at Wesleyan University, he formed habits of study which remained with him during his life. He began his work in the ministry in the New England Southern Conference at Acushnet in 1860, serving the best churches in that Conference, the last being Mathewson St., Providence, in 1883, when he was transferred to the New England

THE LATE REV. W. T. WORTH

Conference and stationed at Boston Highlands. In this Conference he had maintained a good rank, and his pastorates were notably successful. His preaching was of the stalwart type, and every sermon was prepared with great care. His ministry was evangelistic in spirit, and nearly every pastorate was marked by revivals. His prayer-meeting talks were classics, and yet they were intensely spiritual and practical. As a man he won the respect of all the people in the communities where he served as pastor. He never forgot to be a gentleman. Often while engaged in public prayer his soul would catch fire, and his language during those moments was peculiarly chaste, impressive, and inspiring. He was greatly beloved by his brethren in the ministry. His social qualities and his ready wit always drew around him a congenial group in the Book Rooms on Monday mornings. In the Preachers' Meetings and at the Annual Conference he was always in his place, ready to advocate every good cause and to vehemently, though courteously, oppose every movement that seemed to him to threaten the morals of the community or the country.

He leaves a wife, whose care for him during his illness was devotion itself, and four children, two of whom are married and have homes of their own. In an address at the farewell reception given him in Auburndale he expressed a hope that he might never be superannuated, but "die in the harness." This hope was realized.

The funeral services occur, after the HERALD is sent to press, at Boston St. Church, Lynn, at 2 P. M. on Wednesday, Rev. J. M. Leonard, D. D., officiating, assisted by Bishop Mallalieu and Revs. W. J. Thompson and C. A. Littlefield. The interment will be at Pine Grove Cemetery.

BOSTON UNIVERSITY COMMENCEMENT

BOSTON University reached high-water mark of interest and enthusiasm during the Commencement exercises of the past week. Several things contributed toward this. In the first place, the Twentieth Century Thank-offering of $250,000 received during the year gave a brighter outlook to its material interests, and afforded a comfortable assurance that the people are interested in its prosperity. In the second place, there is a greater spirit of loyalty to the University in all the departments and a stronger bond uniting these departments. The growing class sentiment in all schools of the University has helped to increase the strength of this really college spirit. Again, there is always enthusiasm in numbers, and the nearly three hundred young men and women in caps and gowns, with the yet undaunted spirit of conquest on every face, could not fail to deepen the loyalty of all the students, and create a profounder interest in the University on the part of the general public. But there has been another influence at work to increase this spirit of loyalty, and that is the bond of a common sorrow. Heretofore no one has thought of Boston University without thinking of President Warren, its founder and friend, and, at times, its very life. His retirement, therefore, has created a spirit of tenderness that made all students and alumni take each other by the hand with a warmer grasp. In every class meeting or reunion the mention of his name was the signal for generous applause.

School of Law

The School of Law of Boston University is coming to be recognized as a power not only in the commonwealth, but throughout the country as well. Its excellent work is also attracting the attention of other great law schools of the world. Its dean, Dr. Melville M. Bigelow, has an international reputation as a jurist. This year was marked by two important events — the appointment of one of its graduates to a fellowship, and the holding of class-day exercises. Mr. Frank L. Simpson, a graduate of the School of Liberal Arts, who stood at the head of the class of 1903 in the School of Law, was the one who received the distinguished honor of this fellowship, which entitles him to study abroad for three years, with an income from the school of $500 a year. He is to spend his first year at Oxford. The class-day exercises were held in the Law School building, on Ashburton Place, and were characterized by an ardent spirit of loyalty and devotion to the University. There were three addresses. Dean Bigelow said that in our college life we often seem to see only bundles of contradictions in our very nature. But we are not to lament over these, for so long as there is evil in the world we shall have something to fight and we shall get our reward as we journey on. Judge William Schofield, of the superior court, said that if a young man devotes himself to the law, he should avoid politics for the first few years. The effort required in public life draws attention from the career of the bar. Prof. Joseph H. Beale, of the Harvard Law School, said that our success depends upon whether our aims are high or low. Our aim should be both happiness and duty. If we know our business and get skill in it, we shall enjoy it. The lawyer gains most happiness who seeks deep knowledge and mixes his study with wisdom. The class oration was by Joseph E. Murray, who spoke eloquently of the two great problems which confront us — the question of labor and capital combinations and the Negro problem. In both of these he thought the young lawyers might have much to do in seeing that the ends of justice and equity are met.

School of Medicine

The class-day exercises at the School of Medicine were unusually interesting this year. They were held in the amphitheatre of the school building, on Concord St., which was elaborately decorated for the occasion. The grounds about the building were also adorned with flags and Chinese lanterns. The class consisted of twenty-two men and fourteen women. Dr. Edmund Beecher Hooker, class of '77, member of the board of examiners for the State of Connecticut, delivered an address in behalf of the faculty. The oration was delivered by Orville R. Chadwell, of Lynn, his subject being, "Some Things We may Forget." This was practically a plea for the school spirit. He also strongly urged that every possible step be taken toward a closer affiliation of the various departments of the University. These exercises were followed by a reception given by the faculty.

School of Liberal Arts

At 1.30, on Tuesday, the class of 1903, clad in caps and gowns, marched to the State House steps and had a photograph taken, and then proceeded to Lorimer Hall, where about 900 guests were waiting to receive them. The hall was elaborately decorated with the class, university and national colors. Mr. Robert Allan Coan, president of the class, presided. Miss Caroline Ethel Provan read an interesting history of the class, in which she facetiously took occasion to congratulate the members upon the exhibition of their generosity in giving the victories of ball-games and cane-rushes to other classes, reserving only one score for itself. She also noted the death of three members of the class, suggesting that this was not wholly a loss, for it was a gain to have known those who had died. The statistician, Mr. Edward J. Rowse, contrary to the usual custom, was anything but dry. He stated that the ratio of girls and boys in the class was 15 to 1, as fifteen girls and one boy had won the Phi Beta Kappa. Speaking of the stature of the orator, he said that his body should share the honor of being long with his head and his oration. The class poet, Miss Eva D. Phillips, read a poem full of thought and beauty of style. The presentist, Mr. John L. Cairns, presented remembrances to the faculty, a prayer-book to one of the professors who always reads his prayers in chapel, a furnished house to a much-engaged young man of the class, and an automobile to a member of the freshman class who was given to the use of "trotters," with the suggestion that it was safer than "ponies." The oration, by Mr. Samuel T. Foster, was thought by many to have been the best ever delivered by a class orator in the School of Liberal Arts. The class prophecy, by Miss Edith M. Lovell, was full of bright points. The class ode, written by Miss Ethelwyn F. Humphrey, was sung by the class to the tune of "The Watch on the Rhine." The valedictory, by Miss Alice M. Richardson, was all that could be desired for such an occasion.

Reunion of Alumni of School of Theology

The alumni of the School of Theology are designated as the Alpha Chapter of Boston University. The members who live in or near Boston hold meetings monthly for the discussion of living questions, and all who can, come to Boston to hold an annual meeting and banquet once a year on the day before Commencement. There are now nearly a thousand members, and the enterprising and painstaking president for the past ten years, Rev. Seth C. Cary, has gathered and filed data for nearly every member of this association. The meeting this year was held at the United States Hotel, and was attended by about fifty members, some of whom graduated from the old school at Concord. At the business meeting the following officers were elected: President, Rev. A. P. Sharp; secretary, Rev. A. M. Osgood; treasurer, Rev. T. Corwin Watkins; auditor, Rev. E. J. Helms. Rev. Seth C. Cary declined a re-election as president. At the banquet, which followed, Rev. Dillon Bronson was toastmaster, and it is needless to say that some of the toasts which he proposed were unique. Rev. John D. Pickles, Ph. D., who has just returned from a pastorate in Westfield, which is quite American, to South Boston, which is quite — otherwise, was given the toast, "Back to the Ould Sod." Rev. Dr. C. M. Melden, who six years ago went with great enthusiasm to preside over an educational institution in the South, and who has recently returned to a New England pastorate with great joy, was given the toast, "Providential Leadings," and succeeded in handling the subject quite evasively. However, he thought he was all right, for he now lives on Providence Street in Providence. The toastmaster, having failed, as usual, to hold his speakers to their subjects, gave, as a toast, to Rev. Dr. W. F. McDowell, "Education, or Any Old Thing." He was the only speaker who kept close to his theme. Prof. H. C. Sheldon was called upon to speak for "Boston University." He was introduced as a speaker whose every sentence contained an idea, and whose words were as "apples of gold in pictures of silver." Professor Sheldon said he had not prepared a speech, and he had a conviction that any man who spoke that which was worth hearing should first go through the "agony of production," and he thought that agony would better be in private. He then proceeded to make a bright and helpful speech without any apparent agony. Rev. E. W. Virgin was asked to speak on "The School of Theology before the War," which he did to the great satisfaction of all present. He said his grandfather helped to build the Congregational Church in Concord, which was afterward used by the Concord Biblical Institute, and his father was received into the church by Bishop Asbury. Rev. E. M. Taylor, D. D., was introduced as the "Flying Evangel of the Apocalypse," and was invited to respond to the toast, "The University from the Outside World." He thought the time had come for the alumni to begin to use their influence to bring material aid to the University. Rev. W. I. Haven, D. D., was given the toast, "The Bible and the School of Theology." He said he attended recently an enthusiastic meeting of the alumni of Boston University in the Kansas Conference, which was characterized by some one not present as "a meeting of the heretics to receive one of their number." The brief address of President Raymond, of Wesleyan, was full of pith and point. He said the scientific spirit of this age was to try to see things as they are. We are being carried back to the demands of our nation. We are getting a saner view of the Scriptures. We now lay great stress upon the essentials, and the facts of Scripture support the essentials. The newly-elected president, Rev. A. P. Sharp, was called upon, and responded modestly and appropriately.

Annual Meeting of Trustees

A full and very important meeting of the Board of Trustees was held Wednesday forenoon, with Hon. E. H. Dunn presiding. Formal announcement was made of the death of Bishop Foster, a trustee for twenty years, fitting resolutions were passed, brief

tributes being delivered by Bishop Mallalieu and President Warren. President Warren's report, which is issued in pamphlet form, was comprehensive and tenderly impressive, as it was his last report. There had been a substantial increase in the attendance of students. Special gratification was expressed that at last it had become possible to buy the two blocks on Ashburton Place and Somerset Street so long desired to complete the ownership of the very important corner. This property cost $105,000, and it is proposed to fit it up for the scientific needs of the institution so that students will then no longer need to go to the Institute of Technology to secure scientific training. Horace A. Moses, of Springfield, a prominent member of Trinity Church, that city, and a successful paper manufacturer, was elected a trustee to fill the place made vacant by the late Hon. C. C. Corbin, and Dr. J. W. Lindsay was elected to fill the place made vacant by the decease of Bishop Foster, his dearest friend. During the absence of Treasurer Richard W. Husted, who goes abroad the last of this month for the season, John E. Toulmin was elected acting treasurer. Retiring President William F. Warren was elected Dean of the School of Theology, and Dr. Marcus D. Buell was elected acting dean to serve during the coming year that Dr. Warren is to be absent for rest. The following important communication was received from Acting President W. E. Huntington:

Boston, June 5, 1903.

To the Board of Trustees of Boston University:

Although no official communication has been made to me of my appointment as Acting President, it may not be presumptuous in me to assume that the appointment has been made, and that I am expected to hold the responsible office and discharge such duties as naturally come to me after Dr. Warren shall have relinquished his work as President. No one can feel greater regret than I that our beloved President lays aside the burden so honorably borne for more than thirty years; for at your command I must for a time feel something of its weight. It is only fair to all concerned, however, that there should be a clear understanding between the board of trustees and myself at the beginning of the interregnum which is now to occur. I therefore respectfully ask your consideration of the following requests:

First: I desire that I may have, at an early date, a full and free consultation with some authorized representative or committee of the board in respect to any temporary arrangements in the affairs of the University which may be found necessary in the discharge of my new duties.

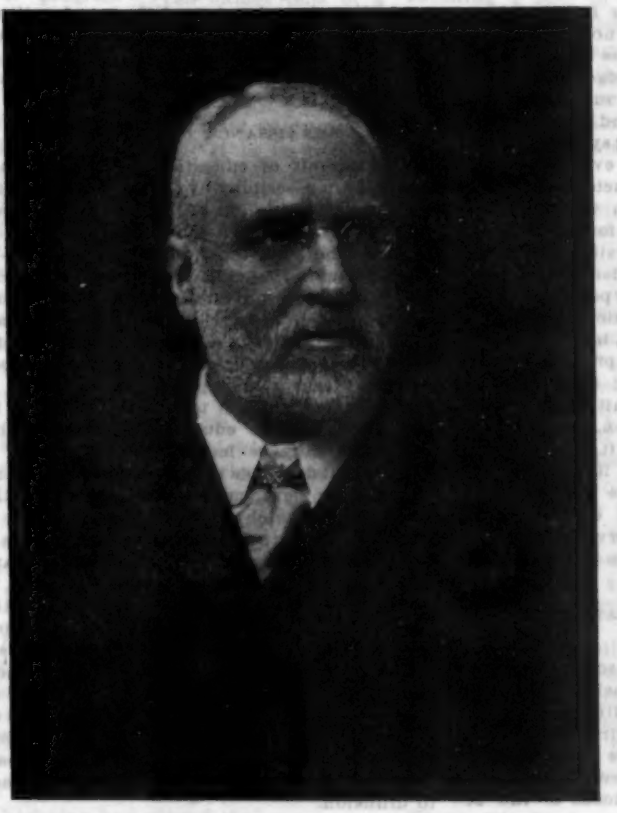
Second: I should be glad to have it understood at this time that I am willing to assume the duties of Acting President until the beginning of the fall term, Sept. 15, 1903. I make this limitation partly on account of the duties of my office in the college, but more distinctly in the interests of the University. The apparent lack of progress in the selection of a permanent President is disappointing to a large body of alumni, and causes anxiety among the faculties of the University. If the committee appointed to nominate a President cannot at an early hour do something to relieve this suspense, I should hesitate to assume the duties put upon me, even for three months to come. If, however, some assurance may be given that the nominating committee will take up an active campaign to secure a permanent President in the person of a man who by his commanding ability and experience in educational work will win the approval of the great body of men and women who constitute the real life of the University, I will cheerfully serve and co-operate. Eight months will have elapsed next September since President Warren resigned. It is not an unreasonable expectation that in that period a definite and desirable choice can be made.

These suggestions are offered after careful deliberation, with a full understanding of the gravity of the situation, and in the conviction that the great interests of the University will be imperiled unless a vigorous administration of its affairs in this crisis is immediately begun and steadily maintained by the Board.

Very respectfully yours,
W. E. HUNTINGTON.

Hon. E. H. Dunn, Dr. F. M. Taylor and R. R. Robinson were chosen as the committee requested by Dr. Huntington for mutual conference.

The closing moments of this meeting will never be forgotten by those who were present. President Warren arose and asked the privilege of saying a few words. With emotion that he could not restrain he referred briefly to the years that he had met with that board. Then, taking in hand his printed report, he read this closing page:



PROF. RICHARD GREEN MOULTON

"In the present report I have for the first time expressed myself in the first person singular. Any other style on this occasion seemed too formal and distant. One cannot lay down the work of half a lifetime without emotion. Thirty and three years have I been honored with a seat at this council table. Today not one is here who sat with me when this corporation was organized in 1869. Already five years ago every Dean composing the University Council had received his professional degree from my hand. Of the twenty-four strong men and women added to the original trustees of the University during its first twenty-four years, but two are with us now. The review of such changes would be saddening were it not that it calls up memories exceedingly precious and inspiring. Greatly have I prized the fellowship of our colleagues that have passed from human sight. Without their hearty and self-sacrificing support the best of efforts on my part would have been unavailing. To them more than to any of us that remain is due the success that has crowned the years of Boston University.

"You that today constitute this governing board have given good evidence of worthiness to take up and carry forward the work begun by the founders and fathers of the institution. With all my heart I thank you for the love and loyalty you have ever shown to me. I earnestly request that to my successor, whoever he may be, you will give a love and loyalty equally whole-hearted. Then, with the further guidance and blessing of Him in whose name and for whose service the institution was founded, its future will be more than secure."

When he had finished the reading, with broken voice he said, "Let us pray," and every trustee fell upon his knees while the President poured out his soul in earnest pleading, mingled with devout gratitude, for the institution. One petition uttered near the close of the prayer, characteristic of the whole, the editor will never forget: "O Christ, take this institution upon Thy heart, for it was founded for Thee and for Thy kingdom!" Thus President Warren closed his work in his official capacity with the Board of Trustees in prayer. There were many wet eyes as the trustees rose from their knees.

Commencement

Commencement exercises of all the Departments of the University were held in Tremont Temple, June 3, at 2 P. M. The Temple, which is always gorgeous in appearance, on this day fairly blazed with streamers, festoons and flowers. Add to this the fact that this is the time when, and the place where, youth and beauty meet, and we have a picture not soon to be forgotten. In the middle of the hall sat nearly three hundred graduates whose faces, though still wearing the marks of hard study and rigid examinations, beamed with anticipation. On the platform sat Governor Bates, and by his side were the members of his staff in uniform. In the centre of the platform was the beloved President and founder of the University, who on this occasion was the centre of vision for all the audience, as this was to be his last official act. After some excellent music by the orchestra, Rev. E. H. Hughes, president-elect of De Pauw University, offered prayer. The orator of the day was Richard Green Moulton, Ph. D., who spoke, in part, as follows, upon the "Renaissance of the University Education:"

A University Commencement has for part of its function to interpret the educational situation. The interpretation I would put upon the position of education at the moment is expressed in the title of this address; we are experiencing the "Renaissance of University Education." But to make this good I must be permitted to make my own definition of "university education," and my own definition of the "renaissance."

We naturally distinguish school education and university education. What exactly is the difference between them? I would lay down that school education is a means to an end; it is a preparation for something to come. On the other hand, university education is an end in itself; it is culture for its own sake. If you wish the proper training for the practice of law, you go to a law school; if you intend medical practice, you go to a medical school; if you seek from Boston University such elaboration of studies as will make you a worthy preacher of the Gospel, that part of Boston University which deals with you calls itself the School of Theology. A violinist gets his training from a music school; a painter, a public reader, from an art school, a school of elocution; a skilled workman is trained in a manual training school; one who desires to enter the teaching profession, or who seeks a title to be recognized as an investigator, connects himself with a graduate school. If you desire none of these things, but simply such preparation as will fit you for ordinary common life, you pass through a common school, and its continuation in a high school. Universal usage associates the word "school" with education that is a

preparation for something, common or specific. It remains that university education stands for the education that has no ulterior purpose, that is sought as an end in itself.

Of course, this distinction does not tally with the distinction between schools and universities. The two types of education overlap, and have much in common; they involve the same studies, they use the services of the same expert teachers. Every university does school work in preparing graduates for various walks of life. Every school is sure in some way — if it be only in an occasional star lecture — to arrange for something which is not specific preparation, but it is sought because it is interesting in itself. Just as an English judge finds himself, in the same court and perhaps in the same judicial act, administering law and equity, though these were originally opposing systems, and are still theoretically distinct, so every university must, through the same instructors and to the same students, dispense both what is school education and what is culture for its own sake.

Here the problem of university administration arises. There is one difference — a sharp contrast — between the two types of education demanded from our universities. School education, in the nature of things, must be concentrated into a few years; it is preparation, and the preparatory training must be all finished before the lawyer can be permitted to practice, or the literary graduate to teach. But university education, as I have defined it — culture as an end in itself — will not adapt itself to limitations of time. It is one of the permanent interests of life, like religion, or politics, or pleasure. Once admitted, it pervades the whole life, and refuses to be tied down by time-tables. This seems to me the

CRUX OF THE WHOLE EDUCATIONAL SITUATION:

Because of their obligations to school education our universities concentrate their whole course into a term of years, whereas diffusion and not concentration is the law of their other function of university education. More than this: as life gets more complex, and therefore the preparation for the various branches of life becomes more exacting, the school education given in universities expands its demands, it presses more and more upon the other type of culture, which has no time limit to protect it. Is there not an element of menace in this state of things? a suggestion of drifting towards a climax when the school function of the university will absorb the whole time-table, and university education as culture for its own sake will have dwindled into a pious opinion?

I believe that time will never come, and my reason for the belief is found in the other item of my text. We are experiencing a renaissance — the Renaissance of University Education. Every schoolboy can date the Renaissance and describe it as an historic revolution in which is found the transition from mediæval to modern life. The description is true, but the revolution is still in agitation. The historical "Renaissance" was only a wave; the real renaissance is a tide, and the tide is still flowing.

What was mediævalism — the state from which the Renaissance was an awakening? Antiquity had reached its climax when Greek intellect united with Roman power and dominated the then civilized world. But outside this civilization there was a barbarism, justly so called, and yet full of latent powers. Roman civilization entered upon a struggle for existence with western barbarism; dark ages ensued of sheer conflict, when all the energies of men were more and more absorbed in war, while the intellectual side of life threatened to be lost in the chaos. But Christianity had arisen, and in due time the order of the clergy, excluded by their sacred calling from war; instead of art, philosophy, literature, perishing, they were absorbed by this one class of the clergy. The mediævalism thus produced is described by the word *concentration*. As to the life without, society was concentrated in a military organization — the feudal system, authority working from above downwards. All the intellectual life, down to what we should consider its very elements, was concentrated in the single order of the clergy.

The Renaissance was the revolt of mankind against this concentration; the advance toward the diffusion of all that makes the highest life through the people as a whole. First, religion was affected; we call that side of the movement the Reformation. Catholic and Protestant, Presbyterian and Independent, all of us alike have been quickened by this side of the Renaissance; individual interest and individual choice in matters religious have been diffused throughout the whole community; the meanest and humblest has a share of his own in the religion of the community. Next, men began to rebel against the concentration of government in the hands of the few; by bloody war, and still more bloody revolution, it has been brought about that the whole people has been lifted into the governing class; instead of concentration there has been diffusion of political interest and responsibility through all ranks of the community.

Now a third wave of the tide is upon us, and this time it is a

RENAISSANCE OF CULTURE,

of that pursuit of education for its own sake which I am describing by the term "university education." The signs of this swelling tide are all about us. One sign — not perhaps the most powerful, but the most significant of all — is the movement that calls itself "University Extension;" here university bodies are themselves awakening to claims of those who are outside their ranks. A much more widely diffused token of the rise of public interest is seen in the literary and philosophical clubs, of which every remotest town or village has its examples. As an educational product this club work may be feeble; as a symptom of educational demands it is unanswerable. And of yet wider significance is the fact that the newspaper — which circulates by hundreds of thousands, and therefore reflects the feelings of hundreds of thousands — is finding it necessary to prepare study schemes, and get experts to cut up text-books into periodical form. In the past, culture, like government, has been concentrated in a single class, cut off from others by academic residence, academic garb, academic temper; the man in the street would as soon have thought of becoming belted earl or mitred abbot as of becoming Oxford don. But the tide of the renaissance is breaking the barriers down, and concentration must give place to diffusion.

Of course there are many who will cry out that this popular demand for culture is crude, shallow, jejune. My word is "renaissance;" it is a process of birth, and therefore necessarily embryonic. But the embryo is already taking form. I would lay special stress on what appear to me to be the three forms taken by this movement for the diffusion of culture — points full of significance for universities laboring under the strain of over-concentration.

The first point has been anticipated in what has gone before; the diffusion of popular culture is found to extend to all classes of society. Every extension lecturer can tell his surprises of finding high thinking in combination with lowly living. Universities are accessible to the favored few who have means and leisure; yet capacity for university education is found in all ranks.

A second feature of the renaissance is still more important. It implies a diffusion of culture, not only to all ranks of society, but also through the whole of an individual life. Universities, through the demands upon them of school training, have been driven to concentrate their ideal of education in a course of a few years. I fear there is sometimes a temptation to think of such concentration as if it were synonymous with thoroughness. But how does the question of concentration as against diffusion look when applied to the other permanent interests of life with which culture has to be compared? What should we think of treating our religious exercises on the basis of concentration — calling for the whole time of persons during three or four years to be spent in church exercises morning, noon and night, ending with a license to the student to consider his church-going done for his lifetime? Or, how would it do to treat pleasure on principles of concentration — a four years' residence in Paris, with balls every morning, picnics in the afternoon, concerts every night, with a final degree of Master of Ceremonies, that would relieve the weary pleasure-seeker of any further relaxation? We feel that it is more wholesome to take our church exercises, and our sports, a little at a time, carrying them on side by side with domestic or business duties, right through the whole of life. It is only the school element in university life that has made for the concentration of education in a course of years; the renaissance of university education is bringing out the ideal of a university of the busy, a tendency of adult life amid all its multiform duties to find a place for the continuous and steady pursuit of culture for its own sake.

I would note a third point. Universities stand, and rightly stand, for high aims and thoroughness of method. But they have concentrated their methodical treatment upon a very few subjects, and those so highly specialized that "academic" has come to connote those things which are most remote from the active interests of life. The rising demand for culture claims the same thoroughness in application to subjects of immediate and vital interest. In the university course I took years ago at Cambridge the whole of our national literature was represented only by Paley's "Evidences of Christianity." In the new culture Shakespeare is studied as methodically as Sophocles. There are many curricula stamped with the approval of a university degree which have found no place even for the elements of economics or sociology. Yet we are beginning to realize that amateur ideas of bimetalism or social stratification may shake a commonwealth to its foundation. There is something of irony in the fact that the particular title crowning a university course is "Master of Arts;" though what we generally understand by art — such things as music and painting — may have never been mentioned to the student in his whole career. But the popular demand for culture insists, not on *schools* of art, which train artists, but upon education that develops appreciation of art in hearer or spectator. Boston justly ranks among the foremost cities of the world for its culture. But I doubt if any research of select clubs in transcendental philosophy has been as valuable to the world as that which has been accomplished by the Boston Symphony concerts, lifting a city population to a higher degree of musical capacity by years of well-planned programs perfectly rendered. And in Chicago we have come to recognize that the organization of which Theodore Thomas is the leader has been doing university work as truly as the institution which is called the University of Chicago. There is one point in which universities have been unfaithful to foundation principles of educational theory. Our English civilization is descended from two ancestral literatures: our intellect is Hellenic, our spiritual ideas have come from Hebraic sources. University curricula fully recognize the Greek and Roman classics, but find no place for the art, literature and culture embodied in the sacred Scriptures of the Bible. It is a feature of the growing popular culture that it seeks to enthrone the literary study of the Bible side by side with classical studies.

Thus in the field of culture, as before in the fields of religion and government, the renaissance is the movement for

DIFFUSION AS AGAINST CONCENTRATION

— the diffusion of university education to all ranks of men, to the whole of the individual life, the diffusion of methodical treatment to all subjects that are of vital interest to mankind. This renaissance of culture is working in our midst. What attitude to it will our universities take up? Will their position be: The people that knoweth not the law are accursed? Or will they take the other position: The kingdom of heaven suffereth violence, and the violent take it by force? Are our universities to be the leaders of our university education? Or will they ignore the whole matter, and be content to drift into aggregations of schools?

The moment is timely for asking questions like these. We are celebrating the centenary of Emerson, the bicentenary of John Wesley. Two men could not be more unlike; yet both were men of the Renaissance. To Emerson it was given to make culture vital. John Wesley stands for the renaissance of personal religion. The Reformation had before his day passed through its phase of ecclesiastical renovation, and its original impetus had died down. Wesley made religion infectious; from the highways and hedges men came pouring in to the churches, and those within the churches awoke to new life; church organization had to stretch and break under the force of the growing tide; and men of all faiths reverence in Wesley one of the mightiest of all forces that have made for diffusion of religion.

The Wesleys and Emersons must be few. But in the renaissance of university education

all have a part. The three hundred graduates of today's function stand in a peculiar relation to the distinction drawn between the two types of education. Their school education ends with this ceremony; Boston University declares them graduates. Their university education is but passing from the bud into the flower; Boston stands for them in the position of godfather, vowing and promising in their behalf. It lies with these graduates in their future to make the seeds of culture fruitful, and so to make their "alma mater" a mother of increase. They must be teachers as well as scholars; every college graduate should be a missionary of culture. By striving in aid of the flowing tide of university education, by working toward the universal diffusion of religion, liberty, culture, so they will make themselves men and women of the Renaissance.

The Convocation

The Convocation of Boston University is composed of all the graduates of five years' standing. The other graduates are members, but have not the privilege of voting. About a month before Commencement ballots are sent out by the secretary of each department to all voting members, who are expected to vote for one vice-president and one visitor of the University from each department or chapter. The Convocation meeting was held in Jacob Sleeper Hall at 4 o'clock on June 3. Dean Huntington presided, and Dr. W. I. Haven led in prayer. Miss Emily L. Clark was re-elected secretary. The result of the balloting was announced as follows: School of Theology — vice-president, Katharine Lente Stevenson; visitor, Rev. T. Corwin Watkins, D. D. School of Law — vice-president, Charles F. Jenney; visitor, John H. Burke. School of Liberal Arts — vice-president. Rev. C. W. Blackett; visitor, Mrs. Bertha Hill Stone. The secretary of the School of Medicine was not present to report. The Convocation address was delivered by Rev. Frank W. Merrick (S. T. B., '01, Ph. D., '10), his subject being, "The Individual in a Social Age." He said:

That our age is social, is assumed. The increase and enlargement of social interests and activities has gone on until the "Parliament of Man" is not wholly a poet's happy phrase. The tendency is to force us to think of the many rather than of the one, and to regard the many as one.

One result of this widespread tendency has been to leave the impression that the individual is a safely negligible quantity; that the mass has a certain intelligence and power of initiative and self-direction beside which that of the individual is unimportant. So it has come about that if one is somewhat disposed to do his own thinking and live his own life, he is dubbed an individualist, as though that were the sum of all villianies. I am not, however, to plead for individualism, save in so far as the cause of the individual is identical with the best there is in individualism; but I wish to recall the truth which all believe, and nearly all tend to forget, that whether we profess individualism or collectivism as our social law, the individual must be our first and greatest interest.

The practical methods of getting rid of the individual are well known. In politics it is the machine; in industry it is the trust and the labor union; in education it is the school; in religion it is the church. I am not inveighing against these institutions. Even that most sacred institution, the family, is sometimes used to efface the individual. Does one rise conspicuously above the average, his family is credited with the glory. Or, if this does not happen to serve the purpose of these interpreters, then it is the neighborhood, his companions, or his occupation. In view of present encroachments upon the individual we need to see the practical reason for his conservation.

First of all, his inherent dignity and worth must be affirmed. On the ecclesiastical side of our American life a wave of ritualism is going over us. If this means anything, it means that God spoke and that He no longer speaks, save in ancient phrase, and that when men wish to pray they must find a mold for their prayers in the forms of the past.

Again, the individual must be conserved because he has limitless social significance. Rights are always safe when guarded by the conservative temper of individuals united in a common spirit. In a time of popular unrest the individual is socially most significant. Legislative bodies have so declined in power that it is not now uncommon for a governor to tell them what laws he wants enacted.

Again, the individual is the first and great agent of progress. Prof. James tells of a carpenter who said that the difference between one man and another was very slight, but very important. It is just this slight difference that makes progress possible.

The foregoing is only a brief summary of what Dr. Merrick said. It is impossible even to suggest the beauty and power of this address without giving the illustrations, allusions and quotations.

At the close of the address Dean Huntington arose and said that the next number on the program had to do with the heart rather than the head. He stated that President Warren, who had brought to a close his long and faithful career as president of the University, had that day been restored to his old throne as Dean of the School of Theology, and that the alumni wished to give expression to their appreciation of his services. Dr. Warren was then conducted to the platform amid tumultuous applause, the whole audience arising and giving the Chautauqua salute. Dr. E. M. Taylor was asked to voice the feelings of the alumni, which he did most eloquently and with much feeling. He spoke of the retiring president as a counselor and a guide, who had, perhaps more than any man, contributed to the solidarity of the world's scholarship, with the lofty purpose of saving the world. In the spirit of the address just delivered Dr. Warren had taught that as Emperor Nicholas had placed the crown upon his own brow, so every man who is to be a king among his fellows must crown himself. At the close of his address he presented Dr. Warren a check for $1,000 as a slight token of affection from his former students. As the recipient of the gift arose, he was almost overcome with an emotion that showed in every line of his kindly face. He said the past week had not been an easy one for him. As he performed the duties and entered into the privileges to which he had been so long accustomed, he kept saying, "This is the last time." Quoting from Emerson, he said: "We are glad or sorry when we receive a gift, and both emotions are unbecoming." He said again: "He is a good man who can receive a gift well." While he did not hope to reach this ideal, yet he could adopt the sentiment of Emerson when he said: "From love we can accept anything." While this scene cannot be described by words, it will never be forgotten by those who were present.

Commencement Jottings

— The class of '73 of the School of Theology had a dinner and reunion on Tuesday at the Bellevue. Out of a class of seventeen, eleven were present. All are living except one. Of those living all are in the active ministry except one. The following were present: W. E. Huntington, W. T. Perrin, R. F. Holway, B. P. Raymond, W. W. Foster, J. M. Durrell, J. D. Pickles, J. H. Humphrey, J. R. Cushing, W. E. Dwight and Alexander Dight. Dr. Warren was present as the guest of the class.

— Rev. E. W. Virgin, in his racy and reminiscent response to a toast, at the reunion of the alumni of the School of Theology, said: "I was taught by Miner Raymond at Wilbraham, and was in college with Ninde, Foss, Mallalieu, Payne, and the irrpressible, indomitable, redoubtable, never-to-be-beaten-in-argument-no-difference-which-side he-was-on James M. Buckley. I prayed for that young man more than I did for myself, that he might be saved to the church, of which there seemed little likelihood at that time."

— At the Theological reunion Dr. John D. Pickles said: "When I awoke this morning I said to my wife, thinking she was awake, 'My dear, do you realize that it is thirty years ago this blessed day that I graduated from the School of Theology?' And she turned toward me with half-open eyes and said, 'Antique and horrible!'" (A voice from Melden: "Oh, she was not asleep, John.")

— At the Theological banquet several stories were told illustrating the soul-wit of the senior professor, Dr. Sheldon. He was always noted for squelching the irrelevant and ever-present questioner. One of these fellows said, one day: "Professor, is there such a thing as pre-natal consciousness?" The Professor removed his glasses and looked at the questioner, then, putting them on again, said: "I don't remember!" When he was professor of church history a student asked him how many dogs he thought there were in Constantinople. Off came the glasses, the searching look was given, and then he said: "I think we will refer that question to the professor of dogmatic theology." These are only samples.

— Dr. McDowell said, in the response to his toast, that it was worth a trip to Boston just to ride with Dr. Haven and watch his rising enthusiasm. After he got within a hundred miles of Boston he thought every lame duck was a bird of paradise, and every old pond was to him a "sea of glass." There are others who feel the same way coming from New York.

— We are happy to publish so full and excellent an abstract of the very scholarly and pertinent address of Dr. Moulton. It is doubtful if anything more timely and helpful will be said on strictly educational lines during the Commencement season. Dr. Moulton was listened to with sustained interest from the first.

— The writer heard it remarked that Dr. Daniel Steele was the one man on the Commencement platform who always answered the President's Latin question with no uncertain sound, and that when this venerable saint should be translated the Latin would become a dead language in the Board of Trustees.

"Mystics, Skeptics, Dyspeptics"

A PROFESSOR resigned at an Eastern seminary a good many years ago on the expressed ground that one-third of the students were mystics, one-third were skeptics, and one-third were dyspeptics. The criticism may have had force then, and it may have a certain limited application today to certain sets in this or that seminary, but we should be loth to think that it nowadays describes any institution as a whole. Take them all in all, the students issuing from the seminaries this year are a very manly set of men — spiritual without being over-mystical, progressive without being skeptical, and refined without being dyspeptic. The type of piety that goes and gains today is a virile type, sometimes a little too sure of itself and too heady perhaps, but extremely likable and lovable — the kind that John may have had in mind when he said: "I write unto you, young men, because ye are strong."

JOHN WESLEY

REV. DAVID H. ELA, D. D.

So strenuous his faith, so firm for truth,
So tolerant of thought — to heritage
Of liberty and law giving one gage;
With courage joined such gentleness and ruth,
With calmest judgment burned such fire of youth,
With such impetuous zeal such counsel sage,
Such pulses throbbing in the blood of age —
Youth so discreet, years so intense, forsooth,
The world, half faithless, sees —
Yet, year by year,
Awaits in vain his zenith power's decline,
Marks how all realms, all climes, his followers share,
His name, his deeds, with growing lustre shine,
Till Wesley, in all lands beneath the sun,
Mighty as Paul is held, beloved as John.

Hudson, Mass.

THE WESLEY BICENTENNIAL

PROF. WILLIAM NORTH RICE, LL. D.

[From "The Wesley Bicentennial," in *North American Review* for June, by special permission of the editor, George Harvey.]

IT is one of the curious contradictions of history that the founder of one of the most numerous denominations of the modern church had no thought of founding a new sect. The great religious revolutionist remained at heart conservative to the end of his life. No neglect nor persecution could dampen the intense affection which John Wesley felt for the Church of England. Between his conservatism and his loyalty to the Established Church, on the one hand, and his practical sense of the exigencies of the great religious movement, on the other hand, he fell into inconsistencies; but it is doubtful whether any great practical reform was ever carried to its completion on a plan logically consistent. As late as 1787 Wesley wrote: "I still think, when the Methodists leave the Church of England, God will leave them." Yet, three years before, Wesley had ordained Coke as superintendent of the work in the United States — an action which resulted in the organization of the Methodist Episcopal Church; and only two years after this utterance of deprecation of withdrawal of the Methodists from the Church of England, he took the still more revolutionary step of ordaining Alexander Mather as superintendent for England. It was in 1787 that he adopted the plan of protecting his chapels from liabilities under the law by having them all licensed under the provision of the statute "for exempting Protestant subjects, dissenting from the Church of England, from the penalties of certain laws." Before this date, he had allowed some chapels to be licensed in what seemed to be cases of necessity. But he had opposed the general adoption of the policy, on the ground that it savored of separation from the Established Church. The new policy was adopted in 1787, in accordance with the views of his legal adviser. The reformation had indeed outgrown the designs of its leader.

The Methodist societies were

Not Intended to be Churches.

The relation which they were intended to bear to the Church of England may be compared with that of the Jesuits and other missionary orders to the Roman Catholic Church, or with that of the Moravian society of Zinzendorf to the Protestant Church in Germany, or with that of the Societies of Christian Endeavor to various Protestant churches in recent times. While they were composed chiefly of people who owned allegiance to the Church of England, Dissenters were also welcomed to their membership. They were to be *ecclesiolae in ecclesia*. As the societies were formed purely for practical religious work, and the members of them retained their relation to the Establishment or to the Dissenting bodies, the societies had no creed. The "General Rules," which were the basis of their fellowship, and which are still lovingly cherished among the most sacred landmarks in the books of discipline of the Methodist Churches of today, were rules of practical conduct.

The catholicity of these societies as regards dogma is thus set forth by Wesley himself:

"They do not impose, in order to their admission, any opinions whatever. Let them hold particular or general redemption, absolute or conditional decrees. They think and let think. One condition and one only is required — a real desire to save their souls. They ask only, 'Is thy heart even as my heart? If it be, give me thy hand.' Is there any other society in Great Britain or Ireland that is so truly of a catholic spirit? Where is there such another society in the habitable world? I know none."

Again he says:

"You cannot be admitted into the church or society of the Presbyterians, Anabaptists, Quakers, or any others, unless you hold the same opinions with them and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion."

One more quotation from Wesley may be given here:

"I have no more right to object to a man for holding a different opinion from me than I have to differ with a man because he wears a wig and I wear my own hair. But if he takes his wig off and begins to shake the powder about my eyes, I shall consider it my duty to get quit of him as soon as possible."

Was there ever a better definition of heresy than is found in this last quotation? Not the wearing of a theological wig of any particular color, but the shaking of the powder in the eyes of the church, is heresy. That man is orthodox who can work harmoniously and loyally with his brethren in the evangelistic and philanthropic labors of the church. The catholicity of Wesley's own spirit was remarkable. He published in his *Arminian Magazine* the biography of a Unitarian saint as an example to his people. He translated or edited works of Roman Catholics for his "Christian Library." He thought the arch-heretics, Montanus and Pelagius, were probably among the holiest men of their times.

The Methodist societies inevitably became churches. In the United States the Methodist Episcopal Church assumed a definite organization in 1784. The Atlantic Ocean and the Declaration of Independence made it comparatively easy for American Methodists to recognize themselves as distinct from the Church of England. In England the Methodist societies never, by any definite and formal act, separated from the Church of England, but came gradually to a recognition of the fact that a real separation had been imperceptibly accomplished. But though the societies have become churches, and a group of new ecclesiastical denominations has been organized, it has been the glory of Methodism in all its history that it has emphasized, not dogma, nor polity, nor ritual, but Christian life.

The Wesleyan movement was

Not the Development of a New Theology.

Its inspiring principle was essentially the Pauline and Lutheran doctrine of justification by faith. John Wesley himself was certainly not a great theologian. His tendency was practical rather than theoretical. Apart from the fervor of his Christian life and the intensity of his evangelistic zeal, the qualities that contributed most to the success and permanence of the Wesleyan movement were the qualities of the man of affairs rather than those of the thinker. Macaulay ascribes to John Wesley a "genius for government not inferior to that of Richelieu." Buckle characterizes him as "the first of theological statesmen." Leslie Stephen says of him: "No such leader of men appeared in the eighteenth century." Coleridge characterizes Wesley as more logical than philosophical, and Isaac Taylor characterizes him as more intuitional than philosophical. Both these statements seem to be just. His opinions were formed, sometimes by a sort of intuitive common sense, sometimes under the influence of some particular line of argument which appeared to him conclusive. Opinions which he had adopted he could defend with incisive logic. But his was not the philosophical temper, which surveys the whole field of co-ordinated subjects, judicially weighs all kinds of evidence, and develops broad and consistent systems of thought. In these qualities and the limitations which they involve, Wesley reminds us of those two earlier reformers who constituted his spiritual ancestry — St. Paul and Luther. Wesley's exposition of the doctrine of sanctification, or Christian perfection, which may be considered, perhaps, his chief contribution to dogmatic theology, involves some pretty bad psychology and equally bad exegesis. If he had been a deeper thinker, he would have realized that the Arminian theology is not, any more than the Calvinistic, a complete solution of the problems and mysteries of the ages. But Wesley's theology, if not very profound nor very philosophical, had at least the merit of being practical. It was a theology that could be preached. It presented the great characteristic truths of Christianity in such shape as to make them intelligible to the common people, and serviceable as the inspiration of Christian life. "Our main doctrines," said Wesley, "which include all the rest, are repentance, faith, and holiness. The first of these we account, as it were, as the porch of religion, the next the door, the third religion itself."

As has been already said, the last thing which Wesley desired was to be the founder of a sect; yet it is doubtless as the founder of a sect that he is chiefly known. But this obvious and popular view of the Wesleyan movement is very far from being the true one. John Richard Green presents a truer view, in his "History of the English People," when he tells us: "The Methodists themselves were the least result of the Methodist revival." The Wesleyan revival transformed the moral and religious character of the people of England. It is difficult now to realize the practical irreligion and the gross immorality which characterized the English people before the Methodist field preachers, like "one crying in the wilderness," called the nation to repentance.

. . . . . .

To the awakening of a new religious life in the mass of the English people it is doubtless, in large measure, due that England was saved from a cataclysm like that which, at the close of the eighteenth century, overwhelmed alike all institutions of church and state in France.

In the United States, as in England, it is doubtless true that the indirect influence of Methodism upon the people, through the medium of other churches, has been more important than the direct influence of the Methodist churches. All religious histo-

rians recognize the end of the eighteenth century as characterized by a widely prevalent disbelief or neglect of religion. In the higher tone of Christian life which soon began to manifest itself in all the churches of the United States, may doubtless be seen the effect of many different influences; but surely among the most important of these is the influence of Methodist evangelism. Whitefield, the great representative of Calvinistic Methodism, had found a sympathetic hearing in the Calvinistic churches in his visits to America; and the revivals which in many places attended his preaching were not without permanent fruit. But far more potent in its influence upon the religious life of the nation was the evangelistic work of Arminian Methodism under the lead of Francis Asbury.

Not only has there been manifested in general a warmer tone of religious feeling and a more vigorous Christian life in all the churches of the English-speaking world, but the life of all the churches has taken on, in greater or less measure, the special traits which were characteristic of the Wesleyan movement. The subordination of creed to life, which was a fundamental character of the Wesleyan movement, is characteristic of the later history of all branches of the Christian Church. The growing catholicity of feeling reveals itself in various forms of interdenominational comity, and particularly in such movements as the federation of churches.

Another idea which was emphasized by the Wesleyan revival, and which is rapidly becoming the possession of the church universal, is that of the

Religious Activity of the Laity.

The army of evangelists which John Wesley directed in that campaign of a half-century was chiefly an army of lay preachers; and the work of the preachers was sustained and made fruitful by the work of a larger force of class-leaders, and by the activity of individual members, male and female. A Sunday-school was started by a Methodist woman, Hannah Ball, twelve years before the school of Robert Raikes was opened in Gloucester. It was another Methodist woman (afterward the wife of the Methodist preacher, Samuel Bradburn) who suggested the idea to Robert Raikes. His school was opened in 1781. In 1784 he published an account of the new scheme of philanthropic work, and in January, 1785, Wesley republished his article entire in the *Arminian Magazine*, and "exhorted his people to adopt the new institution." The new institution was, indeed, eminently in harmony with the spirit of Methodism. Wesley writes as early as 1784: "I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?" Women as well as men were enlisted in religious work in the Wesleyan movement. In a few exceptional cases women became preachers. A noble instance was Elizabeth Evans, the original of Dinah Morris in George Eliot's "Adam Bede." Surely nothing is more characteristic of the life of the church universal in recent times than the realization of the Protestant conception of the universal priesthood of believers in the active participation of the laity in Christian work. Sunday-schools and Societies of Christian Endeavor, Young Men's and Young Women's Christian Associations, and manifold forms of home missionary enterprise, bear witness to the religious activity of both sexes and of all ages and all classes in the church.

The evangelistic zeal and the tendency to effective organization characteristic of the Wesleyan movement stand in close relation to the formation of the great societies for special phases of religious work which are so important in the life of the modern church. A society for the distribution of the Bible was organized by a small company of Methodists as early as 1779 — the Naval and Military Bible Society. A leading patron of this society was John Thornton, the father of Henry Thornton, whose hospitable home at Clapham was the headquarters of the group of philanthropists who founded the British and Foreign Bible Society in 1804. The first impulse, indeed, toward the formation of the latter society came from the Welsh Methodist preacher, Thomas Charles. It was in 1782 that Wesley and Coke organized the Society for the Distribution of Religious Tracts among the Poor. This was seventeen years before the date of the more famous Religious Tract Society. The founder of that society, George Burder, was a Congregational minister, who had been led into his career of Christian work by the Methodists Whitefield and Fletcher. The spirit which made Wesley recognize the world as his parish was essentially the missionary spirit. That spirit led the men who had felt the inspiration of the Methodist revival to be among the pioneers in missionary organization. Mellville Horne, who united with the Wesleyan Conference in 1784, but who soon passed from the Wesleyan itinerant ministry into the service of the Established Church, and whose experience as a chaplain in Sierra Leone gave him a profound impression of the needs of the heathen world, was one of the most influential men in the agitation which led in 1795 to the establishment of the London Missionary Society. The "good men of Clapham," who organized the Church Missionary Society, "were the sons, by natural or spiritual birth, of men who, in the earlier days of Methodism, had shaken off the lethargy in which till then the Church of England had been entranced."

Nor was it alone in matters professedly religious that the effect of the Wesleyan movement was seen. Priestley declares: "Methodism has not only Christianized but civilized that part of the nation which had been overlooked by a clergy too careful of its dignity." The spirit of the Wesleyan movement may be characterized, as the brilliant author of "Ecce Homo" has characterized the spirit of Jesus Christ, as

"The Enthusiasm of Humanity."

When the Methodist evangelists were excluded from the pulpits of the Established Church, they preached in jails, they ministered to the victims of a Draconian penal code on the way to the gallows, they carried the message of forgiveness and peace and hope where sin was vilest and where sorrow was most intense. In the progress of the revival the public mind was awakened to a profound sympathy with the oppressed and the degraded. This "enthusiasm of humanity" soon worked a reformation in that murderous penal code, which had served, not to curb, but to render more ferocious, the evil passions of man. John Howard was the friend of John Wesley, and gratefully acknowledged the inspiration received from Wesley's words and life. His noble career of philanthropy was an expression of one phase of the spirit of the great revival. The legislative reforms by which the physical and moral welfare of the poor and the helpless has been protected against the greed of capital and the temptations of vice, the regulation of hours and conditions of labor, the safeguarding of those engaged in perilous occupations, the restriction of the traffic in intoxicating liquors, are among the fruits of the philanthropic spirit which sprang to life in the great religious revival. The "good men of Clapham" not only organized Bible and Tract and Missionary Societies, but achieved the suppression of the African slave trade and the abolition of slavery in the English colonies. Their influence was felt in multitudinous minor reforms in industrial, social, and political life. The last letter written by the trembling hand of John Wesley, the aged, was a letter of encouragement to William Wilberforce in his struggle against slavery.

Wesley himself was a pioneer in various lines of social reform. His was the first important effort to supply the people with a cheap and wholesome literature. During his long and laborious life, he gave to the press 371 publications, written or edited or translated or abridged by himself. Down to the year 1756 two-thirds of his publications bore a price of less than one shilling, and more than a quarter of them were sold for a penny.

Wesley established the first dispensary. The conception of the enterprise showed a sagacious appreciation of a public need, though it was certainly not an unmixed good to subject the sick poor to some of the crude methods of treatment prescribed in Wesley's "Primitive Physick."

Another of Wesley's schemes of practical philanthropy was a loan fund for the relief of the temporary embarrassments of the honest and industrious poor. In one year's work of this modest, but very useful, institution, two hundred and fifty persons were aided by loans, though the total capital was only fifty pounds. The Strangers' Friend Societies, for the relief of the poor, the sick, and the friendless, without distinction of nationality or creed, which were first definitely organized by Wesley in 1790, have proved to be among the most effective charitable associations in England.

A popular lecturer has recently remarked that our age and every age needs "not a new gospel, but the gospel anew." Amid the profligacy of the rich, and the squalor and degradation of the poor, and the worldliness and powerlessness of the National Church, the England of the eighteenth century needed "not a new gospel, but the gospel anew;" and it was that which came to her in the Wesleyan revival. In the subordination of dogma to life, in the recognition of the universal priesthood of believers, in the individual sense of responsibility for the salvation of men, in the "enthusiasm of humanity," and the multitudinous philanthropies to which that enthusiasm prompted, the Wesleyan movement was not new, but old. It was a revival of the Christianity of the Apostles, the Christianity of the Christ.

Of that great religious movement, John Wesley was truly the leader. Whitefield was a more impressive preacher, Charles Wesley a sweeter singer, and many another worker contributed his quota of intellectual and moral and spiritual power, without which the total result of the movement would have been less than it has been. But John Wesley — evangelist, scholar, poet, ecclesiastical statesman, practical philanthropist — represented in his own person not one phase but all phases of the great revival of the eighteenth century. The whole spirit of the movement seems incarnate in him. Rightly, then, will "the people called Methodists," on both sides of the Atlantic, gratefully celebrate the two hundredth anniversary of John Wesley's birth. If he were only a founder of a sect, the members of that sect alone might be interested in that celebration; but, in the spirit which today, more fully than at any time since the apostolic age, enables all the followers of the Man of Nazareth to declare in unison their belief in one Holy Catholic Church, the lovers of God and man under every variety of name and creed can recognize John Wesley as one of the saints of the church universal, and gratefully rejoice in the service which he was permitted to render toward the upbuilding on earth of the kingdom of heaven.

THE FAMILY

THE SEASON'S THRILL

GEORGE BIRDSEYE.

Oh, now are the days when the heart keeps time
With the throbbing air and the flower-bells' chime,
With the singing breeze and the musical river,
And lifts with praise to the great All-Giver.

When the roses invite at the lattice pane,
And the sunrise pours in a golden rain,
And the birds their jubilant matins call
From their neighboring nests in the tree-tops tall.

In this radiant, joy-breathing summer weather,
When we and all Nature commune together,
When the heart is a-thrill and the soul's in song,
Who may not be happy the whole day long?

Lynn, Mass.

Thoughts for the Thoughtful

I wrote down my troubles every day,
And after a few short years,
When I turned to the heartaches passed away,
I read them with smiles, not tears.

— *John Boyle O'Reilly.*

* * *

Pray hardest when it is hardest to pray. — *Charles H. Brent.*

* * *

Never write a foolish thing in a letter or elsewhere. "What is written is written." — *Mary Lyon.*

* * *

God never takes aught from us without giving us something better. He removes the symbol, to give us the reality; breaks the type, to give the substance; releases us from the natural and human, to give us the Divine. — *Rev. F. B. Meyer.*

* * *

The one thing God wants of us is that we should empty ourselves of all our own things, in order that we may be brought to depend on Him for everything; His purpose is to bring us to the place where we have nothing apart from Himself. — *Hannah Whitall Smith.*

* * *

Righteousness consists in willingly accepting one's lot, in submitting to and espousing the destiny assigned us, in willing what God commands, in renouncing what He forbids us, in consenting to what He takes from us or refuses us. — *Amiel.*

* * *

Our prayer should be for vision. Oh, fools and blind, we do not see, we tremble because we cannot see. At the gates of our Dothans we cringe with the hearts of servants, when we might stand erect and invincible, in the attitude of princes. Many a day has the mountain before us been filled with God's horses and chariots, but we did not know it, because we had no faith, and we forgot to pray. — *Margaret E. Sangster.*

* * *

I am an instrument for His use; perhaps to bear burdens, as of pain, sorrow, or shame; perhaps to convey messages, writing, speaking, conversing; perhaps simply to reflect light, showing His mind in the commonest of all daily rounds. In only one way can I truly do anything of these — in the way of inner harmony with Him, and peace and joy in Him. — *H. C. G. Moule.*

* * *

Not care to be immortal? Have you ever loved, have you ever thought, have you ever worshiped, and can you yet say this? I *do* care for it. Prove to me that I have no reason to believe in it, or hope for it, and I will bear my fate as best I can. But I can never cease to care for it. I have known men and women whose real death was an unthinkable proposition; as much so as a square circle, or the meeting of two parallel lines. Might not our own be so to us, if we should live the truest and divinest life we know? — *John W. Chadwick.*

* * *

I know a Sunday-school scholar whose conception of joy was that it was a thing made in lumps and kept somewhere in heaven, and that when people prayed for it, pieces were somehow let down and fitted into their souls. In reality joy is as much a matter of cause and effect as pain. No one can get joy by merely asking for it. It cannot be gained by a conjuring trick, or tying it on, like grapes to a vine or fruit to a tree. It is one of the ripest fruits of the Christian life, and, like all fruits, must be grown. . . . Fruit first, joy next. Fruit-bearing is the necessary antecedent. — *Henry Drummond.*

* * *

Remember that your work comes only moment by moment, and as surely as God calls you to work, He gives the strength to do it. Do not think in the morning, "How shall I go through this day? I have such-and-such work to do, and persons to see, and I have not the strength for it." No, you have not, for you do not need it. Each moment, as you need it, the strength will come, only do not look forward an hour; circumstances may be very different from what you expect. At any rate, you will be borne through each needful and right thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly. — *Priscilla Maurice.*

* * *

An incandescent electric light sometimes grows dim and red, instead of giving a steady white radiance. It will be found that the bulb has been disturbed, perhaps by vibration of the lamp fixture, until it is loose in the socket. A half-turn will bring back the brilliance. Many a Christian wonders what is the matter. He is about where he used to be. No great spiritual change has come. And yet he is dull, almost indifferent, listless. His light does not shine. The vibrations of this busy world have shaken him the least bit. The current of grace does not flow steady and strong through his life. Let him become again a careful worshiper, interested in God's work and in the brethren, a daily reader of God's Word, a reverent partaker of God's provided sacrament, and his light will "spring up as the noonday." — *Epworth Herald.*

* * *

Heart-keeping is very much like housekeeping. There must be a continual sweeping out of dirt and clearing out of rubbish — a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory? — *Theodore L. Cuyler, D. D.*

* * *

It is said the Bedouins cry, on the Syrian hills, a clear
Loud summons to war, and the tribes far distant harken and hear,
So wondrous rare is the air, so crystal the atmosphere.

Their call is to arms; but One, in the centuries long ago,
Spake there for peace, in tones that were marvelous sweet and low,
And the ages they hear Him yet, and His voice do the nations know.

—RICHARD BURTON, in *Youth's Companion.*

JOE JENKINS' AWAKENING

A Children's Day Story

MRS. HARRIET A. CHEEVER.

JOE JENKINS was pinching a cigarette out of sight between his fingers. Colonel Phillips was bearing down upon him, and in a moment would pass closely by.

Joe cared nothing in particular for Colonel Phillips, only he was rich and one of the most highly respected citizens of the suburban town, and Joe somehow felt that the prosperous, important man might think him, Joe, rather a fool to be sporting cigarettes, considering the circumstances.

Joe's mother hired their four small rooms of Colonel Phillips, and the thought shot quickly through Joe's mind that a rich owner of real estate would probably look with scorn on any young fellow of eighteen who lived in such contracted quarters but sported cigarettes on the avenue.

If only, however, the wretched little roll of tobacco had been Joe's only weakness, it would have been much better both for him and his poor mother. He had left school a year and a half ago ostensibly "to go to work," but beyond doing a few cheap and easy jobs, the "work" had amounted to but very little.

Joe looked the other way, a passing vehicle answering very well as an object to absorb his attention as the rich man glided by. But he really did not know Joe, and so would not have recognized him in any case.

Mrs. Jenkins, patient, industrious, loving, made gentle remonstrance now and then, reminding her son that he was old enough to be earning something steadily and worth while; but the boy had seemed fractious of late, and fearing lest she might say too much and discourage him, mother-like she simply tried to help and stimulate him.

But a young man who lounges around a good part of the time, frequenting street corners and free-lunch counters, soon learns much that is far worse than mere indolence or the use of silly cigarettes. His mother would have wept great bitter tears had she known that the extra money Joe had used of late came from tending at a bar three or four days of

each week. But Joe, only son of a poor woman, and she a widow, was fast losing self-respect and the kind of ambition that makes a young fellow value the right kind of independence.

Yet Joe had been a bright scholar, and, hidden somewhere in the recesses of his rapidly deteriorating nature, were perceptions that would have been keen and manly had they not been dulled by occasional tippling and the false soothing of frequent cigarettes.

—

It was a splendid Sunday in middle June. Earth, air and sky seemed blending in harmonious intent — that of bringing forth a perfect day. Joe's suit was getting seedy, and spots showed here and there as though drops had fallen from an unsteady hand. His neck-tie was frayed, yet for all these defects he had brushed himself up, shaved as best he could, and was not altogether an untidy or neglected looking youth as he sauntered carelessly along.

There was a girl down on Link Street who had hinted broadly the night before that she should enjoy taking a sail this Sunday morning should it be bright and clear. Well, it surely was bright enough for any kind of an excursion, but that girl — Joe didn't quite know whether to step down another rung of the ladder leading away from self-respect or not.

All at once he found himself one of a crowd. "Phew, what's going on?" he asked, under his breath. Ah! he was in front of a church, and crowds of people, especially young people, were surging in through the widely opened doors.

It was strange, but suddenly Joe felt as if a clear, purifying breath swept across his face and entered into his heart. Then he noticed that on a shield-shaped tablet at the side of the inviting door it said, down by the border: "All are welcome."

"Be-Jinks!" he exclaimed under his breath again, and speaking in half-sportive, boyish language, "then if all are welcome, I've a mind to enter and see what all this means. I believe I'd like to get into a clean place. I mean by 'clean' a good kind of a place. So here goes!"

We all know what Joe saw, but it was new to him. His mother made trousers for a tailor's establishment, using every available moment she could, and when Sunday came was too tired, too poorly equipped and too dispirited to think of attending church. She used to urge Joe to go, but had long since ceased even to do that.

Joe looked around with interested eyes. The profusion of flowers, the tasteful and attractive dresses, the air of goodness and refinement, again smote him as if belonging to a wholly new atmosphere.

"I believe, be-jingo, I like it!" he thought, while trying not to appear too curious. The processional pleased him, but what seemed almost bewildering was that sense of having struck a brand-new condition of things in general.

"It's the same old world," he mused. "No, it's a different and a better world than the one I've been living in."

After awhile came the sermon — simple, direct, searching. The text was brief and full of life: "I was glad when they said unto me, Let us go up to the house of the Lord."

Oh, the man of God did make very much of the church! It was an inviting fold, a refuge, a home. Then he showed the beauty of holiness or right living, the loveliness of a good and useful life, the grandeur of a noble character.

Poor Joe! Poor boy! he choked and swallowed hard, when the past miserable year rose before him. He was man enough to face it; and it did look so mean, so unworthy, so degrading at every turn, viewed in the strong, contrasting light.

The bar was horrid today, with that altar before him, decked with those heavenly flowers. That girl from Link Street — Joe glanced at the pure faces uplifted toward the pulpit. "Poor thing!" he thought. "I wish she knew the difference between these lives and hers." It spoke well for him again that he pitied rather than condemned the flashy creature whose image was now utterly repellent.

But the discourse was rolling on, and the beautiful influence of the house of God was being set forth in a way to impress any one who only listened. Then the gracious life of one who yielded sensibly and heartily to the teachings of the sanctuary was depicted in a manner to set Joe longing for something he had never longed for before. He thought how despicable it had been, allowing his frail mother to work as she had been obliged to. He realized as never before how patient and how uncomplaining she had been. And he recalled having vaguely noticed of late how thin she was, and that her hand trembled when she passed the food her earnings had supplied.

"Shame on me for a worthless bloke!" he thought, almost desperately. Ah! but now the minister was addressing those who had perhaps neglected the services of God's dear house. Could it be, he asked, that there were young people present who had failed to realize how great were the privileges, how invaluable the advantages, offered by the church to the young? If so, would they not be won over in time? See how fair were the courts of the Lord on that fair and fragrant day — how welcome, how more than welcome, every dear young person before him! How the church held out her arms, yearning to lure them into her safe and peaceful fold. The flowers were there to please their eyes; the songs had been arranged to delight their ears; and the dear Lord Christ was waiting to reclaim them from all evil, and help them to lead useful Christian lives.

Joe raised his eyes, and saw Colonel Phillips slowly nodding his fine head in approval and confirmation of the minister's words.

"I'll go and see that man before I sleep tonight," thought Joe, with sudden resolution, "and if he'll just help me a little, I'll be another Joe right off."

He did not realize how hard it might be to call on the well-conditioned man, educated, high up in social circles, and almost a stranger. But as he passed out of the church after the recessional with its touching melodies, making his heart still more tender, there stood Colonel Phillips bowing to people as they passed him; and poor Joe, about to slink by, all at once turned and said respectfully, also with a suggestion of timidity:

"Please, sir, could I see you a few minutes some time today?"

"You can see me now," said the Colonel with reassuring kindness; "we will walk along in company."

And Joe unburdened his heart. He told how faulty his few years of dawning maturity had been, told who he was, made no secret of how willingly and thoughtlessly he had allowed his mother to labor, and confessed frankly what had been his occupation of late. But he added that in the light of God's house on that consecrated day there had come revulsion, and his weaknesses and errors had arisen and stared him in the face. Then came a great overmastering desire to lead a different and a better life.

"Yes, I'll help you," said Colonel Phillips. "Come to my office tomorrow morning, and I will see what can be done. You may have to begin in a small way, but you know advancement usually waits upon faithfulness and the right kind of determination."

—

The next June, on Children's Day, Joe and his mother, well clothed and bright in appearance, were on their way to the house of God.

Mrs. Jenkins looked already like another woman from the overworked mother of a year agone. Joe had been in earnest when he talked with the Colonel.

"I wonder," he began, speaking slowly and thoughtfully, "if the people who started Children's Day had any idea how uplifting and helpful the whole affair was going to be to the different people who would go to such a service. Everything about it strikes home to a fellow who has any manhood left. The flowers, the songs, and the sermon of last year couldn't help taking hold of a body who was going down hill pretty nearly as fast as he could go. It just set up a contrast I couldn't face and stand it. Then if a good man treats a fellow as if he was of some value in the world, even if his clothes are going shabby and his story tells why, I tell you it makes a new world of it! Yes, it makes a new world of it."

His mother replied, dreamily and contentedly: "'I was glad when they said unto me, Let us go up to the house of the Lord.'"

"Why, that was the minister's text last Children's Day!" exclaimed Joe.

Newton, Mass.

Rest and Change

ONE of the things that earnest people learn very slowly is that they cannot afford to devote all their time and strength to one work, no matter what it is. Without change and rest and a variety of interests we sap the very sources of our strength and skill. By not devoting time enough to interests outside our main work, we lose the power of performing the principal task most effectively. Such reflections are pertinent to most of us at this season. The average man, who is earning a living and counting for something in the life and work of his time, labors too long and too hard. What he needs is frequent respites. And when summer comes, with a chance of taking a vacation, he should take as much

as he can decently get, as a matter of course. Do not be influenced by the chatter about what our grandfathers did, never taking a vacation from one year's end to the other. Of course not. They did not need it. They did not go to their offices daily on a railroad. They had no telegraphs, and, still less, telephones. They did not need vacations. They pretty nearly had one all the time. The best of them never knew anything about working as the modern man works. The people who needed rest and change in those days were the wives, just as they need it today; and if our grandfathers had taken more vacations with their families, there would be a smaller number of headstones in the family burying plots recounting the virtues of successive consorts. — *Watchman.*

ENOUGH

Lord, give me help today!
So at the dawn I pray,
Not knowing what may be 'twixt morn and night;
And ever, hour by hour,
The needed gift of power
Comes at my prayer; the dark is changed to light.

O Lord, I am afraid!
So calls my soul, dismayed
When the fierce sea, storm-lashed, is raging round;
But presently the calm
Of some sweet evening psalm
Fills my whole being with its soothing sound.

O Lord, it is enough!
Be my life smooth or rough,
Thou art beside me, Thou wilt succor me;
Grant Thou me help each day;
Thou art my strength and stay,
Living or dying, I am safe with Thee!

— MARIANNE FARNINGHAM, in *Christian World.*

FOR THE WOMAN GOING ABROAD

WHAT clothing shall I need in traveling? is the important question to the woman who has decided to go abroad and who wishes to travel with as little bother as possible. A very few inquiries have proved to her that all baggage is a trial in Europe, since it is not checked, as here, and one must look after it considerably, and then, too, in nearly all Continental countries the weight allowance for luggage carried free is low, and our heavy American trunks when empty come well into the allowance.

The happy traveler is she who can travel with only a handbag or a dress suit case, but she is rare, though one sometimes finds her. It is safe to say that she has learned how by finding, through experience, how much less she needs than she once thought she did.

Unless you are going to be gone a long time, and settled in one city, do not try to take more than a steamer trunk, and remember, when you buy it, that one which just fills the limits allowed you by the steamer companies, is better than a smaller one, because you have all that more space. In this you can pack a great deal more than you need, and your needs are sometimes more than clothes. It is well to carry with you such remedies as you have found efficacious for the ills of the flesh which may develop where you cannot get medicine. Each person will vary these as her system requires. Prescriptions can be made up in any large city. One given to me in Boston was prepared in France, Belgium and England, without the least difficulty, which shows why doctors write their directions in Latin.

The best way to carry liquid remedies is to pack them in a small cloth case, which has a pocket for each vial, and an ounce size is quite large enough, as these things may be renewed in any stopping place. One takes them, not because they are not to be found when one has time to look for them, but because one wants them at hand in case of sudden demand for them. No sensible woman will fail to take with her the soap, and the cold cream or whatever of that kind she uses for her skin. Often the water is hard, and a fine skin suffers from hard water. A little powdered borax will soften it, or one can always remove the dust from the face with cold cream well rubbed into the skin, or with olive oil, which can be found anywhere.

The steamer trunk and all the clothing for steamer wear can always be stored with the steamer companies, but from my own experience, I do not advise this. There are many occasions when you will be glad to have had your steamer rug, and even the clothing you wear at sea. It is as well to hire the steamer chair aboard as to take it, and is more convenient.

Every one wears her old gown on board ship because the dampness and salt air would soon ruin the pretty traveling dress which must serve on shore. But this by no means must lead you to infer that you wear something which is worthless. On the contrary, there is no place where you so much need to look trim and neat as on board ship. For your steamer wear choose a dress that fits perfectly, clears the ground all around, and is made without fancy vests or white trimming. Be sure it is free from spots and dirt. If you are a devotee of the shirt waist have your waists of wash silk and dark in color.

Wear for your neck full cravats of wash blonde which can be rinsed out in five minutes and pulled into shape. This will relieve the dark tones of the dress. A soft felt hat must take the place of the shore head-gear. The boots should be heavy enough to make rubbers unnecessary, and must be perfectly fitted and comfortable. One's feet are much in evidence on the steamer. A long, warm wrap, with sleeves, is a great convenience in traveling, but not a necessity. A kimono for cabin wear and a pair of bed-room slippers will be such great comforts that they may be included among the necessities. Take also a pair or two of lighter boots for dress and ordinary wear. The American shoe is better for American feet than those that one buys abroad.

While you are traveling shun white clothing of all descriptions. You can always get the woven wear undergarments, or those of India silk, rinsed out. You will find it satisfactory to have three sets, and to wear them change about, rinsing out each set at the end of the day. In this way they never get really soiled *en route*, and when you come to a stopping place, where you are to be two days, you can have them washed properly. Black India silk makes a neat and pretty outfit, and is so soft that it takes very little space in one's bag or trunk. Four pairs of hose are enough. Wear one colored petticoat, and if you need more warmth get it by a pair of black tights. Two night gowns will be all you will need, and have them of black cashmere, or other light woolen material. Let them be made pretty, but you will be glad many times that your night clothing is not too suggestive of bed. There is no lack of cleanliness about this, for it is as easy to launder a simple gown of cashmere as one of cotton. Use a light weight wool for the kimono, on account of the difference in space required for it and for one of blanket or flannelette. Make it of black or dark blue or red, and lighten it by fancy stitching along the bias piece that borders it.

Your traveling dress will be most serviceable if of dark goods, which will not spot, and mixed goods will show wear less than plain. Have it of two pieces, the jacket serving whenever you need any wrap other than the long one you use on ship. Even on shore, wear dark, unstarched waists. There is nothing that more distinctly emphasizes one's ignorance of traveling, than wearing light waists, and things that have to be starched, even collars of linen. Soft, crush collars are more fashionable, and in this instance they are much more sensible.

There are many times when you will like to "dress up," so take with you one gown which will be appropriate. You will find nothing better for this than a black silk, rather long. Let your traveling hat be simple enough to wear anywhere, but stylish enough not to be out of place should you want to wear it with the black silk in high bodice, at some special function. You will never want any head covering for evening dress occasions.

The advice given in this article is founded on the experience of a woman who has traveled enough to learn the advantage of going under light weight, and who began by taking so much with her that she could not carry it without assistance. It is remarkable how little we really need, and how comfortable we are when we are free from the bother of baggage. There is ample provision made in this list for every need and occasion. Everything taken should be well cut, for unless it is, the wearer never has the air of being well dressed, and if it is, she will pass inspection anywhere. The importance of dark clothing will quickly prove itself, and the woman who will look well dressed all the time is she who keeps to soft, unstarched waists for every-day wear and who forswears linen collars. She will always be neat, and that is a close second to being fair to look upon; she will be free from flurries too, for her mind will be at ease about her clothes, and most womankind finds a pleasure in being well and appropriately gowned.

To sum up the matter of clothes, carry

A pair of heavy boots, two pairs of light boots, bed slippers.

Four pairs of hose, black.

Three sets of underwear, black, in woven goods or of India silk.

Two light-weight, dark-colored night-gowns.

One black petticoat and a pair of black tights.

One soft felt hat, one pretty traveling hat.

One long wrap.

One kimono for cabin and room wear.

One old, short gown for steamer wear, and on rough excursions afoot.

One stylish traveling dress in two pieces, preferably of mixed goods.

One handsome dress.

One umbrella for sun or rain.

Gloves, handkerchiefs, collars, *ad libitum.*

Three black wash silk shirt waists, or their equivalent (have them of material which will stand laundering).

This is a thoroughly practical and liberal allowance of clothing for six months in Europe, if everything is as advised and in good order. — MISS DORA M. MORRELL, in *N. Y. Observer.*

— "You are in my pew, sir," said Mr. Upjohn, stiffly. "Then I am sitting in the seat of the scornful!" replied the stranger, getting out of it with alacrity, and taking a seat further back in the church.

BOYS AND GIRLS

WHAT THE WINDS BRING

Which is the Wind that brings the cold?
The North-Wind, Freddy, and all the snow;
And the sheep will scamper into the fold
When the North begins to blow.

Which is the Wind that brings the heat?
The South-Wind, Katie; and corn will grow
And peaches redden for you to eat.
When the South begins to blow.

Which is the Wind that brings the rain?
The East-Wind, Arty; the farmers know
The cows come shivering up the lane
When the East begins to blow.

Which is the Wind that brings the flowers?
The West-Wind, Bessy; and soft and low
The birdies sing in the summer hours,
When the West begins to blow.

— *Edmund Clarence Stedman.*

BALLS AND HEPATICAS

THREE little girls stood looking into the windows of the store across the street from the school-house. All sorts of spring things were in the windows — tops and jumping-ropes and marbles, but, most of all, balls, all kinds of balls; and that was what particularly interested these little girls. One of them said nothing. One of them said she could have her choice of any ball that didn't cost more than five cents, her mother had said she could. "Humph!" said the third one. "My father told me to pick out any one I wanted. He doesn't care how much it costs."

"You've got three now," objected the one who was limited to five cents.

"Yes, I know," the other answered. "But I really need several. Something might happen to one of them, you see."

The quiet little girl still said nothing, but she looked wistful.

"Let's go in and buy our balls," said the one with five cents.

"All right," agreed the other; and the one who said nothing followed them into the store.

They were very exacting in their shopping. They talked over each ball with the most minute detail. "I shall take this one," finally announced the one of wealth. "It is the best one in the store."

"And I shall take this," added the five-center, holding up her choice.

"And what are you going to take?" they asked of the quiet little girl.

She looked up shyly. "I don't really need a ball," she said.

"Isn't your old one worn out?" asked the five-center.

"I haven't any old one," answered the quiet one.

The little girl whose father had said she could have any ball she wanted was very decided. "Then of course you must have a new one," she said. "Why don't you tell your father, and have him get you one?"

The quiet one was sober. "I haven't any father," she said, softly. "He's dead."

Then the one of wealth remembered. She thought of several things. "Now I have this new ball," she said to herself, "I might just as well give her one of my old ones." She thought a minute more. "Or perhaps I had better tell my father, and then he can buy her a new one, too." And in another minute she added, still to herself, "Or perhaps I had better get me a cheaper one, and then I could get her one, too." Then she began again, "Or perhaps" —

"Do you want this one?" the saleswoman asked her, holding up the "best ball in the store."

The lady of wealth hesitated just a little. Then she said, "Yes, if you please, I'll take that one."

When the package was given to her and she had paid for it, she put it in the hands of the little girl whose father was gone. "My other balls will do very nicely," she said to the wondering girl, "and I got this for you." Then she ran away as fast as she could.

The wistful look disappeared, and the little girl was radiantly happy. She hadn't had a ball since — when? She couldn't remember. And this was such a beauty! And how it did bounce! She fingered it gently. She put her face right against its smooth surface. She never forgot for a minute that it was the best ball in the store, but she could hardly realize that it was hers. Then she wanted to thank her little friend, but she was nowhere to be found.

"I must do something for her," this quiet little girl thought to herself. "But whatever can it be? I haven't a single thing that I can give her, because she has everything now that I have, and more."

Then she remembered something her mother had told her — that, whenever anybody did some friendly thing for her and she didn't see what she could do in return, she must keep her eyes open to be friendly to somebody, even if it was not the same one who had been friendly to her. This quiet child did some hard thinking. Who was there of all the people she knew who needed her help?

"I know!" she exclaimed suddenly in great glee. "Dear old Mrs. Linden said she would be all well again if she could only get a sight of some hepaticas! I'll go get her some. But it's an awful long walk," she added, sorrowfully. Still she went.

It was late when she came back, far past her supper-time. She slipped into Mrs. Linden's yard, rang the bell lustily, and then ran away, leaving a generous bunch of the fresh spring blossoms on the doorstep.

The next morning was soft and balmy, with warm, yellow sunshine everywhere, and the blue sky arching lovingly over all the world. Mrs. Linden was sitting on her porch when the little girl went by on her way to school, and she called out to her cheerily:

"Come and see my hepaticas. Somebody left them here for me last night, and I am 'most well already."

The quiet little girl tossed her ball up in the air, and caught it deftly before she answered. Then she took it to Mrs. Linden and showed it to her. "It is the best ball in the world," she said, "and I love it dearly."

But she didn't tell what she knew about the hepaticas. — HELEN L. COFFIN in *Congregationalist.*

OUR DAISY CHAIN

Daughter of Rev. and Mrs. H. H. Weyant

This little member of the Daisy Chain made her advent at the parsonage in Blandford, Massachusetts, when the season for summer boarders in that pleasant mountain resort was at its height last year. When she arrived in Blandford she was only eighteen inches tall, and has had for her resting-place, until two months ago, a little basket only twenty-four inches long. This picture was taken when she was four and one-half months old. Her name is Lillian Howe Weyant, and she is the only child of Rev. H. H. and T. Lillian Howe Weyant. She has started out in life with true Methodistic zeal, having attended church service when only three and a half weeks old; and when she was five and a half weeks, she attended three services in one day, riding ten miles for the same and reaching home at 10 p. m. At present little Lillian is showing marked delight in dancing. This is not quite so Methodistic, but is doubtless due to exuberance of youthful spirits, and will in time give place to more strict decorum.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson XII

SUNDAY, JUNE 21, 1903.

2 TIMOTHY 3:14 to 4:8.

PAUL'S CHARGE TO TIMOTHY

I Preliminary

1. GOLDEN TEXT: *There is laid up for me a crown of righteousness.* — Tim. 4:8.

2. THE SECOND EPISTLE TO TIMOTHY was written by Paul at Rome shortly before his martyrdom — about A. D. 66. It is regarded as probable that Paul was released after two years of imprisonment in Rome, and that he visited Asia Minor and Greece; it is supposed that he also paid a visit to Crete and left Titus to organize churches there. He was arrested, the second time, at Ephesus, during the Neronian persecution, and sent to Rome. This epistle, his last writing, the "swan song" of his life, was penned when he was 64 or 65 years of age. It contains a series of earnest injunctions to Timothy, then at Ephesus, relative to the duties of his ecclesiastical office, and especially warns against the heresies which threatened the destruction of the very essence of Christianity. "But no summary," says Dr. Howson, "of its contents can give any notion of the pathetic tenderness and deep solemnity of this Epistle."

3. HOME READINGS: *Monday* — 2 Tim. 3: 14 to 4:8. *Tuesday* — 1 Tim. 1:12-20. *Wednesday* — 1 Tim. 6:11 21. *Thursday* — 2 Tim. 2:1-13. *Friday* — 2 Tim. 2:14 26. *Saturday* — Psa. 119: 9-16. *Sunday* — James 1:1-12.

II Introductory

The signs of the time were dark when Paul dictated his final counsels to Timothy in the dungeon of the condemned. No shadow of his own fate dismayed him; but the growing apostasy from the faith, the increasing libertinism in opinion and practice, the hypocrisy of false teachers, "the profane babblings and oppositions of science, falsely so called," were elements in the spiritual horizon which the aged apostle could not fail to see and lament. Against these teachers Timothy was especially warned. He had been carefully trained, in tender years, by his pious mother and grandmother, in the Old Testament precepts; and this teaching had been supplemented by the confirming facts and doctrines of the Gospel. In these sacred writings he was urged to "continue." Every "God-breathed" Scripture would be found useful for teaching, or correction, or instruction in righteousness, and sufficient to equip "the man of God" completely for the performance of all good works.

Timothy's ministerial faithfulness was adjured by the most solemn appeal probably ever framed in words — the witness of God, and of the Lord Jesus Christ, the Judge of the quick and the dead, His coming in the clouds of heaven and His kingdom; by such august and cogent reminders was he entreated to "preach the word;" pressing its truths home "in season, out of season," neglecting not to patiently "rebuke, reprove, exhort." He was admonished of the swiftly coming time when "sound doctrine" would be no longer tolerated; when "itching ears" would demand a style and quality of teachers conformable to their own tastes; when "fables" would be preferred to the truth. He begs Timothy to keep a sober head amid the fascinations of the growing "philosophy;" to submit to hardships; to do steady and sturdy work as an evangelist; to leave no part of his ministry unperformed. For, said the apostle, looking forward fearlessly to the uplifted sword: "I am now being offered; the hour of my departure has come." Looking backward, he continued: "I have fought the good fight, finished my course, kept the faith." And then, with an upward gaze of holy triumph, he exclaims: "Henceforward the crown awarded to the righteous is laid up for me, to be given by the Lord, the righteous Judge, at His coming; and not to me only, but also to them all that have loved His appearing."

III Expository

14, 15. **But continue thou** (R. V., "but abide thou"). — "Thou" is emphatic. In the preceding verse the apostle has spoken of "evil men and seducers," who would wax "worse and worse." He bids Timothy "abide" — hold firmly to the Scriptures. **In the things which thou hast learned** — from his childhood up: the truths of the Old Testament; the doctrines of the New, so far as published; especially the theology of Paul as unfolded in his epistles and teachings. **Hast been assured of** — by personal experience, by an irresistible conviction of their truthfulness, by observation of their effect upon the lives of others, etc. **Knowing of whom thou hast learned them.** — He had had many teachers whose lives confirmed the lessons which they taught, especially Paul, whose heavenly "conversation" was a living commentary upon his words. **From a child** — R. V., "from a babe." **Thou hast known the holy Scriptures** (R. V., "the sacred writings") — the Old Testament, taught to him in tender years by his mother Lois and grandmother Eunice (2 Tim. 1:5). **Able to make thee wise unto salvation.** — Other sorts of wisdom are incidentally taught, but salvation-wisdom — man's need of it, the motives for seeking it, the way to attain it, the bright illustrations of those who grasped and enjoyed it — is the chief end of the Old Testament teaching. True, it was not complete; its prophecies awaited fulfillment; and yet the Law was a schoolmaster, its rites and ceremonies were educative, "unto salvation." **Through faith . . . in Christ Jesus.** — Says Goulburn: "Faith in Christ is the key which will unlock and give access to the treasures of saving wisdom which are laid up in the Old Testament."

16. **All Scripture is given.** — In R. V. the verse begins: "Every Scripture, inspired of God, is also profitable," etc. Paul is speaking here of the Old Testament Scriptures, "the canon of which was then determined," says Dr. Ellicott; but it is difficult to see why the words should not apply equally well to the New Testament, so far as written. "Inspired of God," as the Revised Version reads, is explained by Wordsworth: "being inspired of God," or "because inspired of God." **Profitable for doctrine** (R. V., "for teaching"). — The student of Scripture derives personal teaching from it. It appears from the context that this verse is to be interpreted subjectively as well as objectively; that its first application at least is to Timothy himself as a learner rather than to Timothy as a teacher. **For reproof** — for confuting error in one's life or opinions. **For correction.** — The Greek word is used only here in the New Testament; it refers to amendment of life, reformation of morals. **For instruction in righteousness** (R. V., "for instruction which is in righteousness") — "for righteous discipline" (Howson); "the teaching and exercising the believer in all the parts and duties of the Christian life Thus, as Bishop Ellicott well enumerates the uses of Holy Scripture, it *teaches* the ignorant, *convicts* the evil and prejudiced, *corrects* the fallen and erring, and *trains in righteousness* all men" (Cook).

Inspiration is an extraordinary divine agency upon teachers while giving instruction, whether oral or written, by which they were taught how and what they should speak or write (Knapp).

17. **That the man of God** — which Timothy professed to be, and which every Christian should aim to be. It is not here an official designation. **May be perfect** (R. V., "complete"). — The Bible provides for every human deficiency, and whoever adopts into his life *every* precept, omitting none and slighting none, will be absolutely "complete" or "perfect." **Thoroughly furnished unto all good works** (R. V., "furnished completely unto every good work") — lacking nothing by way of equipment for the performance of any good work.

1. **I charge thee therefore before God** (R. V., "I charge thee in the sight of God"). — The solemnity of this appeal will be more clearly appreciated if we remember that it was a dying adjuration, penned in the prospect of a speedy and bloody death. **Who shall judge the quick and the dead** — those who are alive at His coming, and who shall be "changed" "in the twinkling of an eye;" and the "dead" who shall be summoned back to life. **At his appearing and his kingdom** (R. V., "and by his appearing and his kingdom") — by His second coming in judgment, and by His enthronement, when the kingdoms of this earth shall become "the kingdoms of our Lord and of His Christ." More tremendous motives for faithfulness could scarcely be urged than the eye of God the Father, Christ Jesus the Judge of all men, and that consummation when He shall appear in glory, attended by angels, and shall be crowned King of kings and Lord of lords.

2. **Preach the word** — proclaim it aloud and publicly; be the fearless herald of the truth as it is in Jesus. **Be instant in season, out of season.** — Do not wait for convenient seasons for pressing the truth of God. "Take opportunity, or make it, 'whether they will hear, or forbear'"

Spring Humors

Come to most people and cause many troubles,—pimples, boils and other eruptions, besides loss of appetite, that tired feeling, fits of biliousness, indigestion and headache.

The sooner one gets rid of them the better, and the way to get rid of them and to build up the system that has suffered from them is to take

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Scrofula	**Salt Rheum**
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All Kinds of Humor	**Psoriasis**
Blood Poisoning	**Rheumatism**
Catarrh	**Dyspepsia, Etc**

Accept no substitute, but be sure to get Hood's, and get it today.

(Cook). **Reprove** — those in error by convincing them of the truth. **Rebuke** — fearlessly those who are in sin. "Show the truth as opposed to their error, the right as opposed to their sin" (Riddle). **With all long-suffering and doctrine** (R. V., "teaching") — with a patience that is not easily disheartened and a style of instruction adapted to varying circumstances and individuals.

3, 4. **The time will come.** — This presentiment was well founded. The age succeeding that of the apostle was one of "multitudinous heresies." **When they** — though professing to be Christians. **Will not endure sound** (R. V., "the sound") **doctrine** — will not tolerate *healthful* teaching — teaching conducive to the true health of the soul. **After their own lusts** — making their individual passions the touchstone of the doctrine which they will consent to hear. **Heap to themselves teachers** — multiply them, gather about themselves a vast number of false teachers. **Having itching ears** — not open ears, eager for truth, but ears that love to be tickled with pleasant words, words that contain no rebuke for indulged vices. **They shall** (R. V., "will") **turn away their ears from the truth** — which permits no compromise with sin, and is, therefore, disagreeable. **And shall be turned unto fables** (R. V., "and turn aside unto fables") — the fantastic doctrines or speculations of these false teachers.

5. **Watch them in all things** (R. V., "be thou sober in all things") — be not intoxicated, or carried away, by the airy, fanciful, captivating speculations that are springing up all around you; keep your head, and neglect no opportunity to enforce the truth. **Endure affliction** (R. V., "suffer hardship") the inevitable lot of those who are faithful. **Do the work of an evangelist** — be a faithful gospel teacher. **Make full proof of thy ministry** (R. V., "fulfill thy ministry") — leave nothing undone in it.

6. **For** — telling why he urged Timothy to faithfulness: *My* career is run; *my* earthly work is over. *You* are to stand in my stead; therefore live in my high range of motive; be what I would be. **I am now ready to be offered** (R. V., "I am already being offered") — "my life is being poured out as a libation" (Schaff). The hardships to which he was now subjected were so premonitory of his fate that his martyrdom seemed already begun. **The time of my departure is at hand** (R. V., "is come"). — He had already had his first trial, and had been "delivered out of the mouth of the lion;" he was awaiting in prison the second stage of his trial and the decision of his case, which might come at any moment, and which he knew would be fatal.

7, 8. **I have fought a** (R. V., "the") **good fight** — fought it out, fought it to the end — this warfare with the world, the flesh, the devil, "principalities and powers." **Finished my** (R. V., "the") **course** — a figure drawn from the Greek games. He had run the race set before him, "pressing toward the mark for the prize" of his high calling, and now it was just within his grasp. **I have kept the faith.** — He had not cast away his confidence. Through evil and through good report, in the face of opposition and hardships and bodily weakness, at the expense of personal plans and comfort, he had never once been disloyal, never swerved from his plighted faith. **Laid up for me** — held in reserve, but assuredly his. **A** (R. V., "the") **crown of righteousness** — the pride of his righteous strife, the incorruptible crown awarded to the victor in the long and patient struggle. **At that day** — the day of judgment. **Unto all . . . appearing.** — In His hand are many crowns. Not to Paul only, but to all who endure unto the end, there cometh a coronation day.

IV Illustrative

The most important ten years of human life are from five to fifteen years of age. The vast majority of those who pass twenty irreligious, are never converted at all. Dr. Spencer tells us that, out of 235 hopeful converts in his church, 138 were under twenty years, and only four had passed their fiftieth year. I have been permitted, during my ministry, to receive nearly one thousand persons into the church on confession of their faith; and not one dozen of these had outgrown their fiftieth year. I did, indeed, once baptize a veteran of eighty-five, but the case was so remarkable that it excited the talk and wonder of the town. Such late repentances are too much like what the blunt dying soldier called "flinging the tag-end of one's life into the face of the Almighty" (Cuyler).

Training School Commencement

THE thirteenth annual Commencement of the New England Deaconess Training School was held in Tremont Street Church, Boston, on Thursday evening, May 28. The audience-room was tastefully decorated with flowers, tropical plants, and buff and white bunting. Back of the pulpit, in letters of evergreen, was the motto of the class: "Whatsoever He Saith unto Thee, Do It." The six members of the graduating class were dressed in white, while the eighteen members of the junior class wore white waists with black skirts.

The exercises were presided over by Rev. W. T. Perrin, Ph. D., president of the New England Deaconess Association, who spoke fitting words of welcome and of appreciation of the services of those who have taught in the school, and who have in any way contributed toward the advancement of this great cause. The Scripture lesson was read by Rev. E. A. Blake, D. D., pastor of the church. Rev. Dillon Bronson led in prayer, in a manner that was peculiarly sympathetic and helpful. The church quartet sang an inspiring anthem.

The class paper was by Miss Emma G. Wood, her subject being, "Vision and Service." It was really an address, for the speaker used no notes. The speech was carefully prepared, full of practical suggestions, and modestly but forcefully delivered. She thought the church had awakened to the fact that there is a better way of withstanding the evil in the world than by entering monastic seclusion, and there is a better way to attain unto holiness than by contemplation alone. There is work to be done, and the thought of the church is the thought of service. The highest powers and endowments of men and women should be given to the lowliest ministry. Life's greatness and joy and success should be measured by its opportunities for service. The impelling motive for service should be love. Vision is essential to the highest attainment in life, but vision should always lead to service. We should not only see the vision, but we should also be obedient unto it.

"My peace I leave with you" was sung by Miss Emma Mae Chisholm, in a voice rich with sweetness and pathos.

Rev. A. C. Dixon, D. D., delivered the address of the evening. He said that along by the side of the class motto he would place the words of Paul: "God, whose I am, and whom I serve." He said Paul always liked to put God first. If we write the unit first, then every cipher placed after increases its value. But if we put the "nothings" first, they add nothing to the value. Our service to our fellows will not be of much value unless we count God first. Paul served God, 1. By believing when all the tangible evidences were against such faith; 2. By doing "the next thing." His great ambition and purpose was to reach Rome. But he did not wait for that; he just bent all his energies to helping and comforting the sailors and prisoners on a sinking ship; 3. By being "of good cheer." All on board were seasick and faint for want of food, and the ship was going to pieces, but Paul created an atmosphere of hope about him by being cheerful, and in this way he soon became the real captain of the ship. Success in life consists in doing its drudgery well. It takes more grace to fight the little worries of life than it does to meet its crises. The address was full of striking illustrations and telling incidents which made a deep and, we may hope, lasting impression on the audience, and especially upon the young ladies whom the speaker addressed.

At the close of the address the graduates stood before the altar and were presented with diplomas by Bishop W. F. Mallalieu. Nothing could have been more appropriate than the words spoken by the Bishop to these young women who were about to enter upon their service of love. He said they would enter homes where ministers never go. They would sometimes go to a home where a suffering woman would be more glad to see them than to see an angel. They would be called to smooth the pillow of the dying and point out to them the way of hope. He welcomed them to the great army of Christian workers, who were looking to them to help solve the greatest problem of the age — the evangelization of our great cities. The names of those who received diplomas, all of whom are to enter the deaconess work, are: Bessie Carty, Anna Catchings, Jennie J. Chisholm, S. Belle Newman, Mary E. Spencer, and Emma G. Wood.

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease — Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

Today we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death caused by that fatal type of kidney trouble — *Bright's disease.*

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the Boston ZION'S HERALD to benefit its readers at every opportunity, and therefore we advise all who have any symptoms of kidney or bladder trouble to write today to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

OUR BOOK TABLE

Pilgrimages to Methodist Shrines. By William Henry Meredith, of the New England Conference of the Methodist Episcopal Church. Jennings & Pye: Cincinnati. Price, $1.25.

The author declares — and the assertion is well borne out by the volume — that he "has found his highest pleasure and greatest recreation in going back, as far as possible to him, to original sources of Methodist history and visiting places on both sides of the Atlantic made memorable by associations with its earliest preachers and events." Epworth, Bristol, Kingsmead, Gloucester, Newcastle, London, Manchester, are some of the places so visited. One sees them all in these pages with the eye of an expert and an enthusiast; they are put before us most entertainingly, with spice of personal incident, anecdote and reminiscence. It is anything but hard work to read the book; and he who reads will surely become more attached to Methodism and its founders. The appendix contains a well-written sketch of William Arthur and a most instructive comparison of English and American Methodism. We are very glad to see by a notice on the final page that Jennings & Pye are soon to bring out, from the same pen, "The Real John Wesley." It will be very timely and taking, as is this bunch of pilgrimage sketches.

The Annie Laurie Mine. A Story of Love, Economics and Religion. By David N. Beach. The Pilgrim Press: Boston and Chicago. Price, $1.50.

So far as we know, this is Rev. Dr. Beach's first venture in the realm of fiction. We think it will enhance his already high reputation as a preacher of righteousness and an active reformer — which is saying much. It is a thoroughly good book in every sense of the term, not unbecoming even to the president of a theological seminary. There is considerable preaching in it, of course, and still more of social science teaching; but both are first class, and admirably managed. So is the plot, barring one or two points where the strain of improbability seems over-great. But this is easily excusable in view of the magnificent and greatly needed lessons taught in these glowing pages. It is emphatically a novel with a purpose, and reminds one strongly of Charles M. Sheldon's works, by which it would seem to have been suggested. But it has its own individuality, and will stand alone successfully. It stands for the breaking up of the present iniquitous system of industrial slavery; it strikes a strong blow at the devilish spirit of caste; it advocates the introduction of the Golden Rule into business affairs; and, what is more, it shows how it can be done, it has practical suggestions to make, it brings appreciably nearer the day when God and not Mammon shall rule in the marts of trade, when loving co-operation and not cut-throat competition shall generally prevail, and when between capital and labor there shall be no longer furious antagonism, but helpful harmony. The perils that so fiercely menace us through the rule of gigantic corporations without a soul, and the billionaire plutocrat mercilessly crushing all rivals, are extremely real, and are clearly exposed in this book. The economically unsound, but superficially alluring, socialistic program receives no sanction here. The claims of the workingmen for simple justice rather than for eye-blinding gifts under the deceptive name of benevolence, which are daily becoming more offensive, are clearly set forth. What the world needs primarily is not that plethoric capitalists should attempt to ease their conscience by building colleges, libraries, and hospitals, but that they should treat the human beings that work for them like brothers, and cease oppression. Robber barons and feudal lords that plunder by law and rule in unrighteousness are now in the saddle. They must be dismounted. How to do it is the great problem of the day. This book will aid in that problem's solution, and he who wrote it deserves the thanks of all good men.

Beyond Death. By Hugh Johnston, D. D. Eaton & Mains: New York. Price, $1.25.

The usual topics of eschatology — the Intermediate State, the Millennium, Second Advent, Resurrection, End of the World, Judgment, Hell, Heaven — are treated here in a thoroughly orthodox way, in accordance with the traditional ideas and a close adherence to the usually received interpretations of Scripture. We have not noted any departures from what has been generally taught in the standard writers. The book is designed, the author says, "to strengthen the faith of Christian men and women, to stimulate their piety, and help them in their daily lives." We should think it might have this effect. The themes are well presented, without extravagances or undue dogmatism, and with a full knowledge of what has been said on the topics in recent works.

Earthly Discords and How to Heal Them. By Malcolm J. McLeod. F. H. Revell Co.: New York. Price, 75 cents, net.

The publishers say: "This author has the insight of Robertson of Brighton, the soundness of Spurgeon, the aptitude of Maclaren, the diction of Parker, and the illustrative genius of Beecher." Think of it! The best qualities of five great pulpit geniuses rolled into one. Can it possibly be true? And is it wise to raise expectation to so dizzy a height? After such an introduction it is inevitable that there should be disappointment. The author might well protest against treatment so unfair. He has given us an excellent book — but by no means an unsurpassed marvel — in which such discords as gambling, drinking, hypocrisy, greed, unbelief, are entertainingly exhibited, and the regenerative grace of God is pronounced the only cure. There is an abundance of incident and anecdote, and pungent, straightforward preaching. It must do much good.

The Poems and Verses of Charles Dickens. Collated and edited with Biographical Notices, by F. G. Kitton. Harper & Brothers: New York. Price, $2, net.

By a copious use of very wide margins designed to give the impression that something extremely valuable is enclosed within their expansive whiteness, a large, expensive volume is constructed out of a few exceedingly unimportant sets of verses, many of which Dickens himself was ashamed and refused to reprint — early comic opera, prologues to dramas, songs written for somebody to supply music and somebody else to sing, together with some random lines that occur in his novels or were contributed as fugitive pieces to magazines. Why it should be deemed important to preserve them, we fail to see. Only those who worship Dickens — a small number in these days — will care for them. The Dickens influence was always partly for good, partly for evil. It is so in this volume. The only thing representing the former is the Child's Hymn, with which the book concludes, but even this is marred by an introduction to it in which Dickens expresses his "unspeakable dread and horror" at the "unseemly squabbles" and "the obtrusive professions of and tradings in religion" which, he thinks, have greatly retarded "real Christianity" in the world.

Washington: Its Sights and Insights. By Harriet Earhart Monroe. Funk & Wagnalls Co.: New York. Price, $1, net.

Whoever wishes to understand thoroughly the national capital, its buildings, public men, departments of administration, parks and views, would do well to get this book. The pictures are plentiful and very satisfactory. An immense amount of valuable information is imparted in entertaining fashion. It is a handbook of a high grade, every way pleasing and complete.

Living for the Best. By James G. K. McClure. F. H. Revell Co.: New York and Chicago. Price, 60 cents net.

The author, in nine chapters under such titles as, "Open to the Best," "Putting the Best into Others," "The Best Possession," and the like, tries to set forth the great ideas that are fundamental to right living, illustrating them in each case from the career of one of the great names in Old Testament history. Thus the stories of Abraham, Jacob, Joseph, David, Jonathan, Solomon, Elijah, Jeremiah, and Daniel, are vividly brought before the reader, and useful lessons drawn.

Marjorie. By Justin H. McCarthy. R. H. Russell: New York. Price, $1.50.

The dedication is to Anthony Hope, which indicates the sort of book it is — such a one as that famous novelist might well have written. Sea life, mutiny, pirates, wild adventure on desolate islands, shipwreck, fighting, diplomacy, love-making — these are the staple matters. The illustrations are of a higher grade than common, the print is large, and the story such as to hold the close attention of the reader from beginning to end.

The Blow from Behind. A Defence of the Flag in the Philippines. By Fred C. Chamberlain, LL. B. Lee & Shepard: Boston. Price, $1, net.

A consideration of our Philippine policy from its inception to the present time is here presented, together with the international and domestic law affecting the same. As the title indicates, the anti-imperialist movement attending the war with Spain is dealt with somewhat trenchantly, and its glaring weaknesses (particularly those connected with Edward Atkinson's ridiculous figures and prognostications) are mer-

That's the Time

When Proper Food Is Necessary

Proper food is never more necessary than when recovering from a wasting sickness, when over-eating would be fatal and yet the body needs nourishment and plenty of it.

At this time the condensed food Grape-Nuts is shown to be one's most powerful friend. Four teaspoonfuls of Grape-Nuts and cream will sustain a healthy man for half a day, and a less quantity in warm milk will build up the convalescent wonderfully. No stomach is too weak to digest and relish Grape-Nuts. "I was taken sick with typhoid fever, and every one who has had this disease knows how weak and lifeless a person feels when beginning to recuperate.

"I had to be very careful about my diet, and could eat only very light foods. These did not seem to nourish me, and instead of getting better every day I was just at a standstill, and every one began to fear a relapse. One day while lying in bed very much discouraged, my sister, who was reading to me from the paper, read an article about Grape-Nuts, and we decided to send for a package.

"From the very first meal of Grape-Nuts I began to improve, strength came in bounds and leaps, with the result that I was soon out of bed; my change for the better seemed simply marvelous. My mind is clear and strong and my body sturdy. I am now entirely recovered." Name given by Postum Co., Battle Creek, Mich.

There is a reason.

A dessert that helps the body, that's the thing! Any number of them in the little recipe book in each package of Grape-Nuts.

cilessly exposed. The dedication is to Major General Howard, and the death of his son, Guy, closes the book. It will have a good influence, though it probably will not convince any of the small but noisy faction who seem unable to read the directions which God — as it seems to most of us — so clearly has been giving to the American nation, to move out from its self-centered isolation and take up its part in the great work of freeing and elevating the down-trodden peoples of the earth.

Roderick Taliaferro. A Story of Maximilian's Empire. By George Cram Cook. The Macmillan Co.: New York. Price, $1.50.

The four sections of this volume are respectively named: "The Book of the Bull," "The Book of Love," "The Book of War," "The Book of Death" — which perhaps sufficiently indicates the nature of the story. It opens in September, 1865. An officer of the Southern Confederacy goes to Mexico, and there finds numerous adventures in the troublous times of the French occupation, often bringing his life into extreme danger; but all comes out right at last in a happy marriage.

The Triumph of Life. A Novel. By William Farquhar Payson. Harper & Bros.: New York. Price, $1.50.

Two women, one bad, the other good, strive in these pages for one man, Enoch Lloyd, an aspiring but sorely tempted young author. He vibrates between the two opposing influences, sadly falls for a time, but makes a noble struggle, achieves a memorable victory, and comes out on top at last. So all is well at the end. There are many intricacies of plot and some intensely dramatic situations as the forces of right and wrong contend for the mastery with varying results. It will find many readers and interest them, perhaps profit also to some degree.

British Political Portraits. By Justin M'Carthy. The Outlook Co.: New York. Price, $1.50, net.

There are thirteen portraits, accompanied in each case by a picture, and the following are the important personages treated: Arthur James Balfour, Lord Salisbury, Lord Rosebery, Joseph Chamberlain, Henry Labouchere, John Morley, Lord Aberdeen, John Burns, Sir Michael Hicks-Beach, John E. Redmond, Sir William Harcourt, James Bryce, Sir Henry Campbell-Bannerman. The sketches, about twenty-five pages long, are very readable, and show a fullness of knowledge of the subjects that leaves little or nothing to be desired. A very complete acquaintance with British politics of the present day can be acquired from these living pages.

From the Unvarying Star. By Elsworth Lawson. The Macmillan Co.: New York. Price, $1.50.

The title is peculiar — what a hunt there is for taking titles! It is a phrase, in this case, from Maurice Maeterlinck, who says: "And though we choose to right or left of us, on the heights or in the shallows, yet shall the woman we elect always have come to us straight from the unvarying star." This is an English story, the scene laid in Northumberland, of a wholesome tendency. The hero is a good young minister, the villain is a wicked deacon, and there are many complications and perils, as is usual and proper, before the heroine is safely married at last to the hero.

Magazines

— *World's Work* for June is a vacation number, and properly bears the legend, "The World at Play." "The Art of Camping," "The Joy of Fresh-Water Fishing," "The Comforts of Railroad Travel," "The Cup Racers," "The Appalachian Club," "Hunting with a Camera," are some of the appropriate topics treated. In addition to all these two other articles of a different character will attract wide attention. One is the presidential address of Andrew Carnegie before the British Iron and Steel Institute, on "The Secret of Business," which he considers to lie in the right management of men, the true partnership of employers and laborers. The other is the report of the Mosely Commission of British Workmen to the United States, in which they state wherein they consider the American advantage consists. The American they found to be better educated, better paid, more energetic, and "infinitely more sober;" and the American employees are far ahead of their British rivals in having the very best machinery. (Doubleday, Page & Co.: New York.)

— The June *Popular Science Monthly* may almost be called a college number, for it has three articles in this line, namely: "University Tendencies in America," by President David Starr Jordan; "Changes in the Age of College Graduation," by W. Scott Thomas; and "Education Not the Cause of Race Decline," by Dr. Geo. J. Engelmann. This latter shows by unassailable figures that the college graduate does more, not less, in reproducing the population than other groups of the same social grade, or than any other large group of our native Americans; the number of surviving children to the family is greater than for the native population at large. The blame for low fecundity must not be placed on the higher education. Race decline is due to wealth, luxury, and social ambition, as it has been in all ages of the world; to "ruinous measures for the prevention of conception, and criminal means for the destruction of the product of such conception if it does accidentally occur." It was the same in Ancient Rome. (Science Press: New York.)

— The *Chautauquan* in its current number treats of "The United States as an Art Centre," "The Arts and Crafts Movement," "Saxon and Slav," "A Reading Journey through Russia," and "Nature Study." (Chautauqua Press: Springfield, O.)

— *Lippincott's* has, for its usual complete novel, "A Lady of Influence," by Caroline Gebhardt, and short stories by General Charles King, Josiah Allen's Wife, Prince Vaniatsky, and others. (J. B. Lippincott Company: Philadelphia.)

— The *Quarterly Journal of Economics* for May takes up the "German Tariff Controversy," discusses the "Function of the Banker," and furnishes "An International Survey of the Cotton Industry." (Published for Harvard University.)

— The *Homiletic Review* for June has four main contributions, the first by Prof. Sayce of Oxford, on the "Mosaic Age of Genesis Tenth;" the second by Dr. J. L. Hurlbut, of Morristown, on "The New Educational Association and the New Century Sunday-school;" the third by Prof. Merriam, of Hartford, on "The Place of Social Studies in a Preacher's Work;" and the fourth by Rev. George T. Lemmon on "Lessons by a Master in the School of Prayer," the late Joseph Parker being the master. (Funk & Wagnalls Co.: New York.)

— *Pearson's* for June takes up Oregon in its "Story of the States," has a well-written article on the "Beet-Sugar Industry," by W. Frank McClure, and another, illustrated with diagrams, on "How to Drive." "A Honeymoon Pilgrimage, or a Hint for a Honeymoon," is also a timely feature.

— *McClure's* for June begins Henry Harland's new novel, "My Friend Prospero," continues with unabated interest Miss Tarbell's "History of the Standard Oil Company," and concludes "The Triumph" very triumphantly and satisfactorily. Other good things are: "An Ocean Graveyard," wherein are plentiful stories of wrecks and rescues on the Newfoundland coast; a delightful description of "The Swimming Hole," by Eugene Wood, bringing back the delights of boyhood days; a most laughable piece called "Comedy of the Catechised," wherein are set down many curious answers given by Civil Service applicants at New York; and a description by Ray Stannard Baker of three great achievements in electrical science made by Peter Cooper Hewitt. This list does not exhaust the attractions of the number, but it will suffice to show its richness.

— The *Woman's Home Companion* for June is an excellent summer number. A feature gives hints for the June weddings. There is a charming article on "Bird-Land Nurseries" in the Nature-Study Club, and other features are "An Indian Aristocracy," and "Heroes Who Fight Disease." The fiction includes stories by Eden Phillpotts, Clarence Hawkes, May Brown and Henry E. Rood. Mrs. Herrick tells how to give "A Rose Wedding Breakfast." Elliott Flower begins a funny series, called "Nurse Norah's New Arabian Nights." The departments are full of advice about fashions, travel, and good grooming for women. (The Crowell Publishing Co.: Springfield, Ohio.)

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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Dover District

Methuen. — Rev. W. F. Ineson and his wife were made welcome by their new parishioners in a well-arranged reception. The people are pleased with the energy with which their recently-appointed pastor takes hold of the work. The parsonage has been repapered and painted, and a spirit of hopefulness prevails in the quarterly conference. This charge is blessed with a nonagenarian who is able to attend service: Mrs. Fannie Grant, at the age of 93, enjoys sitting in the sanctuary and participating in the public worship of God. She and Mother Stockbridge, of Haverhill, Mass., who is 99, might visit one another and hold a class-meeting.

East Kingston. — This snug little society has been supplied for the past two years by Rev. John Cairns, who comes up from Boston University on Saturday, preaches on Sunday, and returns to his studies on Monday morning. Two persons have expressed a purpose to live the Christian life since Conference. Mr. Cairns begins his third year with the society free from debt and with a growing interest in the Sunday-school. Mr. J. B. Morrill, who has been station agent for the Boston & Maine R. R., for forty-five years, still welcomes Methodist preachers when they step off the train, and wishes them "Godspeed" as they depart.

Merrimacport. — The quiet hamlet of Merrimacport, romantically situated on the banks of the Merrimac, is a place where Nature ministers rest to tired nerves. The Methodist church, on a high bluff overlooking the flowing waters, is the outward symbol of reverence for Him whose hand has lavished so much beauty in this spot. Rev. C. W. Dockrill is entering his third year as pastor of a loyal band of Christians. They are pleased with his service, and wish he could live with them instead of appearing among them only once a week, as he comes from Lawrence to supply. Mr. E. C. Tibbetts, treasurer of the church, and father of Rev. C. M. Tibbetts, of Moultonville, has gone to the Massachusetts General Hospital to undergo a surgical operation upon his face. We trust that he may soon return healed.

Kingston. — Rev. M. T. Cilley, whose reputation as a faithful pastor is known throughout the Conference, has already made sixty calls in this parish of magnificent distances. The Methodist people have a good property here, a neat church, and a comfortable parsonage adjoining. Mrs. Cilley is interesting herself in the Junior League, and is on the way to bring some things to pass. A unique feature of the Epworth League is its use of the last weekly meeting of the month: it is turned into a class-meeting and led by the pastor, all the young people attending.

North Danville. — The union church in this village is supplied with Methodist preaching one-quarter of the time by Rev. R. S. Kinney, of Boston University. Mr. A. B. Sargent interests himself in Methodist itinerants, and is always ready to meet them with his carriage and carry them to his home for entertainment. He disburses the interest on a small fund that makes Methodist services possible in the place. Mr. Kinney has the happy faculty of preaching Jesus in such a way that all denominations reverence the Cross.

Danville. — The leading Methodist spirit in this village is James Darbe. Mr. Darbe recently injured his arm, and blood-poisoning supervened, so that an operation was demanded. The drain on his vitality nearly ended his life, but now, after six weeks in bed, he is convalescent. Rev. R. S. Kinney also preaches in this place a quarter of the time, and is as warmly received by people of other denominational affinities as at the north village. The Free Baptist minister, Rev. A. B. Howard, is very friendly to our preacher, and the two work hand-in-hand.

Exeter. — There are no more enthusiastic workers in New Hampshire, along the lines of an old-fashioned prayer-meeting, than the attendants of the Sunday evening service in the Methodist Episcopal Church of Exeter. Rev. W. T. Boultenhouse and his esteemed companion feel that the lines have fallen to them in pleasant places. Things are moving. The last year Mrs. John J. Bell presented the society with an organ worth $1,000. The changes that will be required to properly place the organ have induced the quarterly conference to make other needed alterations, and put in a new carpet, all of which will cost about $1,000 more. A committee has been appointed to raise the money and make the desired changes and repairs. Congratulations are in order.

Lawrence, St. Paul's. — The officiary of this charge have their faces set toward the future, and their watchword is, "Onward." While the pastor was at Conference the choir gave the Cantata of Esther, the rendering of which was highly complimented by the local press, and the Ladies' Society put a first-class gas range in the house used for a parsonage. Rev. William Woods, appointed here at the last Conference, has evidently taken the people just right, for the first quarterly conference advanced the preacher's claim $75 over that of the previous year. Strangers are coming in every week. There is no debt on the society, and the new pastor has made a large number of pastoral calls.

Haverhill, First Church. — Rev. George W. Farmer and his family were tendered a reception, May 20, that must have done their hearts good. The vestry was made to represent a garden with potted plants and flowers. Rev. and Mrs. Farmer were assisted in receiving by their children, Miss Helen and Warren Farmer. Mrs. K. J. Murray, Mrs. Mabel Daniels, Mrs. Ethel Swain, and Mr. Theodore Barrows acted as ushers. The reception was arranged by the Epworth League, the committee in charge being Fred W. Mears, Miss Harriet Whidden, Miss Jessie Merrill, and Miss Alice Johnson. During the entertainment solos were rendered by Howard Wildes and Miss Bertha Currier, and violin selections by William Noyes. Miss Eva Lena Thomas entertained the company with readings.

Haverhill, Third Church. — The arrangements made at the first quarterly conference for the reorganization of the work at *Nicholsville* are already bearing good fruit. On a recent Friday evening, the pastor, Rev. J. T. Hooper, held a service at Nicholsville at which eight young people rose for prayers! Bless the Lord! Let new courage bring new victories.

Haverhill, Grace Church. — The monthly meeting of the Haverhill and Lawrence Ministerial Association met, May 25, in the vestry of this church. An interesting and helpful paper on "Christ's Prayer in the Garden" was read by Rev. C. W. Dockrill, of Merrimacport. The presiding elder of Dover District gave an account of the recent meeting of the Board of Control held in Philadelphia. After the literary exercises the brethren dined together at the Bartlett. Rev. H. D. Deetz, pastor of this church, is diligent in the King's business, drawing the people to Jesus through the old-fashioned method of pastoral work. His brethren are sorry that his wife is not yet able to return to the parsonage, and pray for her speedy recovery.

Amesbury — May 25, Rev. M. C. Pendexter delivered a Memorial discourse before the E. P. Wallace G. A. R. Post, the Woman's Relief Corps, and the Terrance McDonald Garrison Army and Navy Union. The auditorium was tastefully decorated with bunting, evergreen and flowers. The *Amesbury Daily News* speaks of the sermon in very complimentary terms

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and gives an interesting outline of it, saying: "The pastor preached a very fine sermon that held the closest attention of the large congregation, and was greatly appreciated by the visitors."

Personal. — Rev. J. W. Adams, the poet of the New Hampshire Conference, recently delivered his lecture in verse, "Axes to Grind," at South Acworth and East Lempster. This is the 82d time that this particular axe has been on the stone. We trust that axe and owner may be able to stand as much grinding in the future as in the past. Mr. Adams' home is in Methuen, Mass., and brethren in need of a supply for a Sunday will find it profitable to write to him.

J. M. D.

Concord District

Colebrook. — Rev. W. B. Locke and family received a very cordial welcome in their new field. Friends met them at the station, and on reaching the parsonage they found everything in order with a large number of people to greet them and a table heavily laden with good things. The appreciation is mutual, and the outlook promises great success.

Landaff. — Rev. Willis Holmes, returning for a fourth year, has taken up his ministerial duties earnestly. It is a luxury to see a man delight in his work as does this pastor. For a week-night preaching service a large number greeted the presiding elder on his first visit.

East Colebrook and *East Columbia* were delighted to retain Rev. A. P. Reynolds another year. Harmony prevails in both churches, and the promise for the year is good.

Beecher Falls. — This small society has a nice little church in which to worship, and though a debt is on the property, they bravely meet their obligations and are hopeful. Rev. G. M. Newhall has been very cordially received by the people.

Piermont. — Rev. J. B. Knowles, a local preacher, has taken up the work here and has met with a very cordial reception. He found a clean and partly furnished house and supplies on hand for a few days' rations. In less than a week the people gave them a donation to cheer and help them in the work.

Milan and *Dummer.* — Rev. N. L. Porter is having an encouraging time at the opening of his second year. Since Conference 2 have been received by letter into the church. The Sunday-school has increased thirteen in number, and a Home Department has been organized with 50 members. A steady increase in congregations is reported. The young people's society in Dummer has a large attendance and interesting meetings. Mr Porter delivered the Memorial Day address in Berlin, N. H., and gave excellent satisfaction. Plans are on foot to thoroughly repair and change the parsonage so as to have an up-to date home for the minister.

West Milan. — Rev. George Hudson, the pastor, is at work with his people planning to raise the debt on the church, and from the present outlook we expect before the end of the next quarter it will be done. Since Conference a cradle-roll and also a Home Department in the Sunday-school has been organized. Congregations are excellent, and all speak well of the pastor as a preacher.

Stark. — Rev. W. P. White and family have been heartily received for the third year and the work opens well. Attendance is reported as better than last year. The Sunday-school is at high-water mark for Stark. The primary department, under the direction of Mary Veasey, has greatly gained in membership. A new singing book for social meetings and the Sunday-school has been secured — "Hymns that Help." A new Sunday-school has been organized in what is known as the Blake district, with a membership of 25. This energetic pastor purposes to open a preaching service and organize a Sunday-school at *Percy* in the near future. Three services on Sunday, and four appointments between Sabbath days is the work of this faithful and diligent minister.

Pittsburgh. — Rev. G. M. Newhall and family are pleasantly located in the parsonage, and have been very kindly received by the people. A large congregation greeted this scribe at the first quarterly visit for a preaching service on a week night. Reports showed a healthy condition of things, with current bills paid to date. This is a great country, and though we call it the "North Pole of New Hampshire," or "Dr. Warren's Paradise Regained," it is a beautiful location, and only seven miles from the headwaters of the great Connecticut River. We hope for great things here this year.

Lakeport met with a crushing loss when the church was completely destroyed by fire. Many of our people sustained quite heavy losses. Just what will be done we cannot tell at this writing. Everybody will sympathize with this brave little band, and, we trust, will also lend a helping hand.

C.

Manchester District

Nashua, Arlington Street. — The year opens very hopefully. On the evening of May 6 about two hundred gathered at the church to extend a cordial welcome to their pastor, Rev. C. H. Walters, and family, who have been returned for another year. Refreshments were served and a fine literary program was carried out to the delight of all. No church in the Conference has better prayer and class-meetings. The pastor gave the address at the soldiers' monument on Decoration Day.

Hudson. — There are but few better parsonages on the district than the one owned by this society. Besides the house there is a large barn and a good garden. Rev. L. D. Bragg, the pastor, can be found at work in the garden at five o'clock these summer mornings. May 18, a large number of the church, congregation and townspeople gathered at the parsonage and gave Mr. and Mrs. Bragg a reception that gladdened their hearts and made them feel that they were among friends who were pleased to welcome them.

Milford. — The G. A. R. Post attended this church, Sunday morning, May 24, and the sermon preached by the pastor, Rev. C. W. Martin, is very highly spoken of. The officials are so delighted with the outlook that they raised the estimate of the pastor's salary $80 over last year.

Keene. — Rev. Dr. J. E. Robins and wife were tendered a reception, Tuesday evening, May 19, under the direction of the Ladies' Aid Society. The middle parlor of the church was attractively furnished with draperies, easy-chairs, etc., and decorated with palms and ferns. In the centre of this parlor Mr. and Mrs. Robins received, assisted by Mrs. C. M. Cummings, Mrs C. A. Carr, and Mrs. R. S. Kirk. The whole affair was so arranged and carried out as to reflect much credit on those who had it in charge and to cause Dr. and Mrs. Robins to feel that it was a heartfelt expression on the part of the people.

Manchester, Trinity. — On account of its location the old parsonage was not desirable, and after searching for nearly three weeks the parsonage committee have found a neat cottage at 66 Carroll Street, where Rev. W. J. Atkinson and wife are nicely located. Pastor and people are happy and hopeful, and the reports given at the quarterly conference, May 26, were very encouraging.

E. H.

MAINE CONFERENCE

Augusta District

Itinerary. — We left our home in Waterville, the morning of May 15, for the Dead River region, over the Maine Central to Farmington, where we changed to the narrow gage — the Sandy River Railroad — for *Phillips*, a distance of nineteen miles. We arrived at 1 P. M., being met at the station by Rev. J. R. Ford, who conducted us to the parsonage, where Mrs. Ford had dinner for us — such a dinner as we have not seen in a long time. We could not help thinking of you, Mr. Editor, when the delicious trout from Eddington pond were served, and other eatables which go to make up a good dinner. At Phillips we tarried for the rest of the day and night. In the evening we talked to the people as best we could, and held the first quarterly conference, at which Pastor Ford made a very cheerful report. Sweet Christian peace prevails, and pastor and people dwell in a very harmonious relation, working together in a delightful way. Since our last report a new furnace has been put in at an expense of $123, and all paid for. A Ladies' Society has been organized, which is doing good work in many ways. The old carpet in the church has been taken up, and a new one is planned for the near future — nearly if not quite money enough having been raised to pay for it — and some other improvements on church and parsonage are contemplated. The old saying, "Where there's a will there's a way," is proving quite true with this people; for where all have a mind to work, it is easy doing things, and where there is union there is strength. We found matters adjusting

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themselves in a very satisfactory manner. The future looks hopeful, and the pastor takes courage and goes on cheerfully.

We left Phillips the morning of the 16th for the upper country *via* the Phillips & Rangeley to Dead River station, where we left the train and there found our genial friend and brother, Hon. L. D. Grose, waiting with his team to take us to his home in Coplin. Again we arrived, after ten miles of delightful ride through the woods and the open, at 1 P. M., and again we were greeted with a steaming hot dinner, for which we had a keen appetite. Did you ever sit down to dinner in this farm-house and have the privilege of partaking of a meal gotten up by Mrs. Grose? If you have, you can appreciate our visit. This house is our home till Monday morning — and a delightful home it is. This is a beautiful country, with vast forests everywhere. This is where fishermen and hunters come for game. Broad acres spread out before you in the valley. Mr. and Mrs. Grose live in a very comfortable house, with everything afforded in the country to make them happy, and truly they are. A little on the western side of life, full of good cheer and hope in this world and for the world to come, the good Lord has smiled upon them with this world's goods while they have toiled hard and at the same time have laid up treasure in heaven. Here we rested till Sunday morning, when we talked to the people at *Coplin* in a school-house, and after dinner rode four miles and talked to the people at *Stratton*, a village in the town of Eustis, and again in the evening, and then went back to our resting place in Coplin. The people on this charge are full of hope, as they are to have a preacher all their own. Rev. H. H. Richardson will supply at Stratton and Coplin the coming year, after Commencement at Kent's Hill. A home has been provided for him, and the subscription paper is flying around. Many people are putting down their names as never before, because they are to have a pastor live among them.

On Monday morning we left Coplin for *Kingfield*. Mr. Grose took us to Stratton with his team, and there we boarded the stage to Bigelow station, a distance of seven miles. At the station we took the train (Franklin & Megantic R. R.) for Kingfield, a distance of sixteen miles, arriving there at 12 M., and went to the home of Mr. Byron Stevens (another delightful resting-place, with the latch-string always on the outside) for the afternoon and night. In the evening we talked to a good audience for a time, and then called the officials together for a little private conversation. We are unfortunate in not having a preacher as yet for this place. As is well known, we were short-handed for supplies at our last Conference, and this charge, with others, was left without a preacher. Here is a chance for a young, stirring and faithful man — a village of one thousand people, with electric lights and a splendid water supply, and a hustling people. We have a good church edifice, a fair kind of a parsonage and stable, a good garden plot, and all out of debt — a thing that could not be said for the last twelve years until recently. There is no doubt but that the right kind of a pastor could secure $800 for a salary beside rent, out of which, with a little missionary money and the perquisites, he could get a very comfortable living. Any young man reading these lines who wishes to take work here will please write to the presiding elder of Augusta District, Maine Conference, and he will be glad to furnish all the information he wants not found here. The people at Kingfield are not discouraged, but they feel that now is the time to do good, since no debt hangs over them.

Side Glances. — On our way from Phillips to Dead River, we saw large snowdrifts. A new railroad is being constructed around Redington mountain for the lumber, a distance of sixteen miles, when it is only three miles to the lumber from Redington Mills, or where they stood only a short time ago. On our way down from Bigelow a forest fire was raging, at one place on either side of the track, and so near the train that we felt the heat through the car windows on both side. The woods are very dry and burn like tinder. C. A. S.

Portland District

Biddeford. — Rev. J. R. Clifford was literally uprooted at Livermore Falls and transplanted into this important field, much to the surprise and regret of the members of his old parish, and to the delight of the new. His Sunday-school class at Livermore Falls, composed of sixty young men, presented him with a fine gold watch and chain as a token of appreciation and love. The new pastor is winning his way in this church, which still retains the "amen corner." He and his family were given a cordial reception, with songs and greetings. Refreshments were served and a social hour was enjoyed. I would suggest to the editor of the HERALD that he request the Biddeford pastor to write an article for the benefit of the preachers, and tell them how he organized and held sixty young men in his Sunday-school class.

Portland, Congress St. — Rev. W. S. Bovard has recently returned from Atlanta, where he went as a delegate to the convention of "Associated Charities." These organizations were represented by five or six hundred delegates, and next June their annual meeting will be held in Portland. This trip gave the popular pastor of Congress St. the privilege of calling upon Rev. Luther Freeman, of Chattanooga, and of attending the Commencement exercises of Grant University and a ramble over some of the old battlefields of the South, among them Lookout Mountain and Missionary Ridge. A royal welcome awaited his return, and as conclusive evidence it was a genuine reception, and not a *deception*, tendered to Mr. and Mrs. Bovard, they were each presented with a beautiful gold watch. This church may think itself happy if their pastor is not "watched" by some other congregation claiming to know a good thing when they see it.

South Portland, First Church and *Elm Street.* — Rev. Howard A. Clifford has returned to this charge for the second year full of courage. He and his family were cordially received with the usual ceremonies. The temporal condition of the last three churches to which Mr. Clifford has been appointed has developed in him the rare ability to repair and build churches and raise church debts. During these pastorates, since 1895, he has raised over $12,000 for these purposes. Last year he raised $1,000 on the debt of the Elm St. Church, and this year he has put in $800 in new work, $200 of which amount has been raised. To complete the auditorium $1,600 more are needed. The Church Extension Society has been asked for $500. This is an important church enterprise, and any person wishing to help a worthy and loyal people in their struggle to finish the church, will receive their benediction by sending their pledge or money to the pastor. At the First Church the Ladies' Aid Society has just finished paying for a new piano. Some needed repairs are contemplated on this church edifice. The wife of the pastor, Mrs. Cora Knight Clifford, is a woman of culture, ability, tact and consecration. She is Conference president of the Woman's Foreign Missionary Society, and not only presides with ease and grace at their annual meeting, but takes charge of one of the Sunday evening services while her husband leads at the other church. B. C. W.

Lewiston District

Empire and *South Auburn.* — No pastoral supply has been secured as yet; but at Empire a flourishing Sunday-school is superintended by Mrs. H. M. Dunn. Her daughter plays the organ, and Mr. Dunn teaches a class. This family is an important factor in the church. Social meetings are kept up. At a recent visit a good congregation was present at the preaching service. We have a gem of a church, a comfortable parsonage, and an intelligent people here. Where is the pastor?

Lisbon. — This people are very happy in having a pastor once more. They asked for no one in particular, and they think the appointment is of the Lord. Rev. D. C. Abbott is a thoughtful and scholarly preacher, a faithful pastor, and a Christian gentleman. New life has been infused into every branch of church work. The outlook is very hopeful. The reception was a pleasant affair.

Lisbon Falls. — One of our older preachers, Rev. L. H. Bean, is the pastor here. He and his good wife have received a warm reception, at which we had the privilege of being present. A leading business man of the town gave the address of welcome. Rev. D. C. Abbott and the writer made remarks, and music, recitations and refreshments were features of the occasion. Very appreciative allusions were made to the former pastor, Rev. H. A. Peare, and wife. Already the pastor has made about 100 calls; and in all his work he has set a pace that would be hard for much younger men to follow. Mrs. Bean is a fine helper.

Lewiston. — Neither of our churches has the very best of locations, and yet they might be much worse. A large section of Park Street is occupied by business blocks and public buildings, some of which are very fine. The handsome city building stands on the corner of Pine and Park, the new Carnegie Library on another corner, and the principal hotel on still another. Within a few years the fine granite post-office building was erected on the corner of Park and Ash, and the *Lewiston Journal* block has been greatly enlarged and improved, and a fine new building for telephone headquarters is nearly completed. In the section where our church is located the street is lined on either side with magnificent elms. The residential portion is largely occupied by Roman Catholics. But we have a good congregation, and the church is loyal to the traditions of the past and alive to the needs of the present. Rev. A. A. Lewis is making a fine impression, and is having a very encouraging opening of his new pastorate. On account of the illness of his wife no formal reception has been tendered. We hope that this most estimable woman will be soon restored to health.

At *Hammond Street* the year is opening well. The young people of the society have become responsible for the pastor's house-rent. This will be so much advance in salary. The social meetings are well attended and sustained. The Sunday-school and League are in a hopeful condition. The pastor has taken a trip, as a traveling companion to his brother — a prominent lawyer and business man of Brunswick — to the Pacific coast, touching a good many points of interest. Congratulations to this hard-worked pastor! When *our* brother wants us to go with him on the same terms, "we'll be there!"

Auburn. — Not only has the parsonage been put in fine condition, but the grounds have been improved. The reception tendered Rev. J. T. Crosby and family was an exceedingly pleasant social function. Congregations are large, and all much pleased.

Bath, Beacon Street. — Rev. H. Hewitt and family are pleasantly situated in this large and inviting parsonage. The people think they have the right man. Bath certainly has a pair of our ablest preachers. This is not "taffy" — it is simply fact. The society is not a little handicapped financially on account of a large outlay in church improvements; but all that is required is harmonious and heroic effort for a

A New Face

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time. "No chastisement for the present seemeth to be joyous," etc. Methodists of the true type are not the people to easily say "die." The improvements were much needed, and are of a permanent character. The audience-room is "a thing of beauty." Congregations are good, and the social meetings are full of life and inspiration.

Brunswick. — Rev. W. P. Merrill is having a very hopeful opening of his new pastorate in this fine old classic town. "One man labors, and another enters into his labors." Rev. D. E. Miller secured fine improvements in the parsonage property, and Mrs. Miller put her stamp indelibly upon the Sunday-school and other departments of church work. The Sunday evening meetings have a large attendance, and much interest is manifested. One woman has taken her stand for Christ.

Berlin, N. H. — This charge was greatly encouraged by the generous treatment accorded to it by the Conference. At the first quarterly conference they voted to buy a fine parsonage, and to hire the money to do it with, and also to refund the church debt. This means a debt of $3,850. Of course this is heroic treatment, but these are the facts to be considered: Good rents are very high and very scarce; church property is not taxed; the house is close to the church, and contains an extra rent, the income of which will be $9 a month; it is salable property; there are two lots (not of land, but of rocks; land is a costly luxury in Berlin). A little way from the city an immense plant is to be built for the manufacture of pulp and paper, to cost from two to four millions of dollars. Many thousands of dollars have already been expended in preparing the site. There is every prospect that the city will grow in the vicinity of our church. Rev. C. C. Whidden and wife are much liked. Some of the leading workers were his parishioners in Orono, Me. The class-meeting is having a fine increase in attendance and interest. One new voice is already heard. The Sunday-school is in excellent condition. Mrs. Bisbee is president of the League. The League has bought a fine new piano. We were with this people on Sunday morning, May 31. Not many churches in the district were better filled. If they were, they were crowded.

Scandinavian Mission. — This struggling little band also is greatly encouraged by the generosity of the General Missionary Committee. And they are helping themselves nobly. Just before Conference 7 were received on probation. Rev. A. M. Hansen has hired a neat cottage, with the privilege of buying it for a parsonage. It joins the church lot. He is also expecting to buy an extra lot in the rear of the church. And this is *land*. He is not afraid to work with hand or brain. He has quite a garden planted, and has faith that it will rain some time. It is one of the strange incongruities of this free country and this tolerant age that his near neighbor, the pastor of the Lutheran Church, utterly ignores him. But the sun will continue to shine if the bats do hide in the cellar.

Gorham, N. H. — Rev. E. W. Kennison's second year is opening very pleasantly. He has recently completed a course of sermons on the "Women of the Bible." They were much enjoyed. He preached before the G. A. R. Post, and the sermon was highly commended. The Sunday-school has an average attendance of 50. The League carries on the Tuesday evening meeting. Mrs. Kennison has charge of a flourishing Junior League.

Personal. — Harry Noyes, Esq., son-in-law of Mr. Wesley Wight, of Gorham, is the judge of the police court.

Harry Manair, Esq., a member of our church in Auburn, was recently appointed judge of the municipal court by Governor Hill.

Miscellaneous. — One hundred men, or more, are fighting forest fires near Gorham village. Oh, for rain!

I want to beg the indulgence of the pastors. I have lost a memorandum book that contained some valuable data. Our district did not do much for the Jesse Lee Chair of Preaching; but we did something, and some of you responded promptly and informed me how much was paid and how much was pledged. Will you kindly inform me again at your earliest convenience? And I will try and not lose the figures. The central committee desires the information very much.

Quite a number of the pastors of the district were called upon for sermons and addresses before the G. A. R. Posts. A. S. L.

EAST MAINE CONFERENCE

Bucksport District

Winterport. — We did not at all dread to go to this point for the first quarterly conference. They had urged the return of their pastor, Rev. J. W. Hatch, and we had been able to gratify them. We happened there on "ladies night," and had the privilege of sampling Winterport Ladies' Aid suppers. The social side of the church showed up well, and underneath it all was that strong, deep sense of spiritual things that makes the social side of a church such a delight. Mr. and Mrs. Hatch have been royally received for the third year, and are confident and expectant of great things. Dr. Baker's address of welcome was a very happy effort. By the way, his daughter is making a fine impression at Bucksport Seminary. Since my last visit at Winterport 18 have been baptized, 18 have been received on probation, 4 from probation, and 2 by letter. The Sunday-school is making splendid gains, and Mrs. Hatch has gathered a good-sized Junior League.

Belfast. — All right at Belfast. The presiding elder was very welcome on account of Rev. G. E. Edgett's return. A royal reception was given, participated in by all the churches and the city generally. The year opens auspiciously. A new system of finances is being introduced. Quite extensive repairs on the parsonage are in contemplation for the immediate future. Mr. Edgett is one of the less than a half dozen men of this Conference who return for the fifth year. We bespeak for him the victory of his life thus far. Belfast, like most of our work needs a deep-seated and thorough-going revival — not a spasm, but a lasting, mighty work of God's grace; and she needs it more than she realizes. This, too, she shares in common with many others.

Castine. — This important charge is left unshepherded by the abrupt departure of the pastor, Rev. J. H. Irvine (after one Sunday of the new year), to become pastor of the Pentecostal Church in Lowell. We spent Sunday, May 17, on this charge, preaching three times to fine congregations. There is a great opportunity here for the right man. The Normal School with 150 students furnishes a good company of bright young people, and the outpoints of this charge are unusually delightful to a godly man.

Brooksville. — We approached this charge with a little concern, as we had "pulled up" their pastor, Rev. J. L. Pinkerton, at the end of one year; but they are a goodly people and Rev. A. B. Carter, the new man, is a faithful, happy workman. Already there are signs of victory in the fine congregations and the spirit of the people. We held a very harmonious quarterly conference here, made unusually short, however, by an approaching thunder-storm. The shower proved to be—like some sermons — great noise, little results. The salary at Cape Rosier, on this charge, is likely to be increased slightly. If Brooksville can secure a parsonage, some good man is going to have a more comfortable pastorate here than did the faithful, plodding Pinkerton.

Penobscot. — What a charming drive from the home of John Dodge in Brooksville to that of Mr. C. K. Bridges at Penobscot Bay! Indeed, any drive in Maine is charming at this season of the year. The fresh green fields, great profusion of wild flowers, bright new tips on all the foliage, balmy breezes, the sweet songs of a multitude of birds, the gamboling of young lambs, the occasional lowing of the cattle on the hillside, the cackle and crowing of the busy barnyard fowl — these, with all their charming echoes, if not a "dream" in themselves, cause one to dream of boyhood and home and happy

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Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves **worry** and **expense** and the **unpleasantness** of having to reveal your condition to others. Vigor, health and happiness result from its use.

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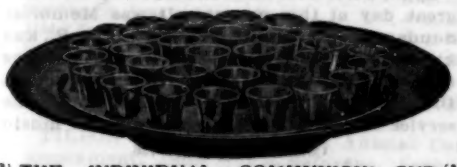

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by-gone days. Thank God for the farm! I persuaded Mr. Carter to drive off our regular route in order to have a few minutes' fellowship and prayer with Father and Mother Norton, parents of Rev. H. W. Norton, now of Dover. Mother Norton is sadly crippled with rheumatism and has to be lifted about whenever she moves, but we found her cheerful and delighted to see us. She remarked: "My size, and the sin in me, make it a heavy task for Mr. Norton to lift me about." He responded: "Especially the sin." God bless them! They have wrought faithfully and given our Conference a godly man. Notwithstanding another threatening shower, we gathered a respectable congregation and preached and held the first quarterly conference. We had five miles to drive after service, with Rev. F. V. Stanley, the pastor. We had just reached the parsonage door-yard when the advance guard of raindrops began pattering on top of the covered carriage. We closed the great barn doors behind us just as the tempest burst upon our section of the country. Penobscot got what it wanted — the return of their pastor — and all is well. A new Sunday-school has been lately organized on this charge, with some 35 to 40 members. Mr. and Mrs. Stanley are deservedly popular all over the charge. Mr. Stanley has been elected supervisor of schools. As a rule, we do not advise this, but it seems to be all right in this case. One of the old stand-bys on this charge, Bradford Varnum, a regular subscriber to ZION'S HERALD, was buried Sunday, May 17.

East Orland. — We surrounded this point last year, as the Irishman "surrounded the toad," but did not get to it to preach on account of storms, so we determined to go there early this year. The people claim they have not had an evening service for two or three years. The novelty drew out a good company. One woman brought a very small babe, and some one brought a dog. The pastor, Rev. M. S. Preble, said: "Everybody paid the strictest attention, even to the dog." That *may* go to prove that the sermon was "simplicity itself." Anyway we enjoyed the people. They are decidedly pleased with the opening services of their new pastor. We bespeak for them a good year.

FRANK LESLIE.

N. E. SOUTHERN CONFERENCE

Norwich District

Hazardville. — At the recent session of the East Maine Conference Rev. R. E. Smith, of First Church, Bangor, was transferred to this Conference and stationed at Hazardville; and Dr. W. J. Yates was transferred to East Maine, and stationed at First Church, Bangor. On Friday evening, May 28, a very hearty and successful reception was extended to the new pastor and his family. Between two and three hundred people assembled at the parsonage. Mr. Edward Prickett delivered a felicitous address of welcome. The Mandolin Club of Springfield and the local Glee Club furnished excellent music, vocal and instrumental. Mrs. Smith was the recipient of a beautiful bouquet of carnations. Mr. and Mrs. George B. Gordon and Mr. and Mrs. Ephraim Bridge assisted in receiving, and bountiful refreshments were served. May 30, Mr. Smith delivered the Memorial Day address in the Opera House at Thomaston, Conn.

Portland. — A cordial reception has been extended to the new pastor, Rev. J. B. Ackley, and his estimable wife, and the work opens with promise of success. The fourteenth anniversary of the Epworth League was observed with very interesting exercises in charge of the League president, Mr. James McKay. Eleven juniors were graduated into the senior League, making a total addition of 17 new members recently received.

Niantic. — The Ladies' Friendly Society and the Epworth League united in giving a warm and cordial reception to the pastor, Rev. John Oldham, on his return for the fourth year. A very pleasant program was rendered, after a bountiful supper had been served. Mr. Oldham was presented with a beautiful gold-headed cane, and thanked the people, in well-chosen words, for this substantial expression of their appreciation of his services. Mr. Oldham's return gives universal satisfaction both to the church and to the community, where he is held in high esteem.

SCRIPTUM.

New Bedford District

Sagamore. — The Epworth League of this church takes full charge of every other Sunday evening service. The fourteenth anniversary was duly observed, under the leadership of Mrs. M. D. Perry. The official program was used and proved very satisfactory. The altar was decorated with flowers and surmounted with an arch, bearing Wesley's words: "I desire a League, offensive and defensive, with every soldier of Jesus Christ." On Memorial Sunday, the E. S. Nye Post and W. R. C., numbering over fifty, worshiped with this people. The decorations were unusually fine. The pastor, Rev. James Biram, preached a good strong sermon from the words: "I have fought a good fight." With quartet and chorus singing, and special instrumental music, together with a large congregation present, the services were of an inspiring character. On May 16, Mrs. Cynthia Cahoon, a most respected member of this church, entered into rest. She had reached the ripe age of 91. Sagamore's chief industry — that of car manufacturing — is in a very flourishing condition, with large orders on hand.

Fall River, Summerfield. — The pastor, Rev. C. E. Johnson, enters upon his fifth year with this people under most favorable conditions. The people express great joy over their pastor's return and intimate a life-long pastorate. All departments of church work are well sustained. An increased attendance upon church service is noted, especially that of the Sunday-school. Some $40 worth of new books have been added to the Sunday-school library and frequent additions are to be made. Some time ago this church greatly enlarged its scope of work. The "Annex" is utilized by the primary department, and a fully-equipped gymnasium, which is greatly appreciated by the young men. On condition that another $500 shall be raised to apply on reducing the debt on the Annex $500 has been promised. It is expected that this amount will soon be secured. The study, chambers and halls of the parsonage have been painted, papered and carpeted, and all of the expense is provided. The Ladies' Society recently had a turkey supper, which netted them about $60. The Epworth League of this church is deserving of praise in that it is supporting a native pastor in India and educating a young girl at Mallalieu Seminary. The foregoing items go to show that Summerfield Church is aggressive, progressive, and, from the modern point of view, prosperous. The pastor and family are happy, contented and busy.

Long Plain. — A delightful occasion was the hearty reception extended to the new pastor and his wife, Rev. and Mrs. E. G. Babcock, at the parsonage on Thursday evening, May 21. After the introductions the hours were passed socially, accompanied with music and refreshments. The year is opening with increasing attendance upon the services, and other favorable omens of a successful pastorate.

South Yarmouth. — The pastor, Rev. A. J. Jolly, reports that the year is opening in splendid shape. Congregations are increasing, interest is deepening, and the outlook is promising indeed. The first quarterly conference has just been held, at which the pastor reported a class of 4 taken into full membership from probation. The treasurer reported that last year's bills were all paid, and that $15 remained with which to begin the year — something that has not occurred for some years past. Memorial Sunday was fittingly observed by a sermon preached by the pastor from the words, "Others have labored, and ye have entered into their labor." The church was prettily decorated with flags and flowers and special music was rendered.

Fall River, Quarry St. — The pastor, Rev. E. J. Ayres, on May 3, received into the church 5 by letter, and 10 were recently baptized. A special service is planned by the pastor for the last Sunday evening in each month, and these have been successful. A collection for Church Extension of $20 has been taken and forwarded. Work in all church departments is going along nicely. Mr. Ayres is in much demand for outside services, having recently lectured for the Grand Army Post and preached on May 3 at the Y. M. C. A. A large attendance was present on these occasions. The Young Men's Club of this church, accompanied by their pastor, chartered a special car to give their former pastor, Rev. E. F. Studley, of New Bedford, a surprise. Mr. Edward Goss was spokesman for the company, and in closing presented Mr. Studley with valuable cuff buttons and shirt stud. Mrs. Studley was remembered with a generous bouquet of carnations and roses. Mr. Studley responded feelingly to the words of appreciation. A very pleasant social hour followed.

MELIOR.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — The devotional services were conducted by Rev. G. S. Chadbourne, D. D. The death of Rev. W. T. Worth was announced, and brief and tender remarks were made by Rev. W. J. Thompson, Rev. G. S. Chadbourne, and Rev. T. C. Watkins, all of whom had been near him during his last sickness. A committee was appointed to attend the funeral and arrange for a memorial service next Monday morning, consisting of Revs. W. J. Thompson, J. M. Leonard, T. Corwin Watkins, Charles Tilton and G. S. Chadbourne. The order of the day was an address by Rev. W. W. Foster, D. D., on "Some Phases of the White-cap Movement in the South." The speech was forceful, eloquent and enlightening.

Cambridge District

Lunenburg. — The reception accorded to Rev. O. W. Scott and family on their return from Conference was very cordial. All departments of the church were heard from in welcome addresses, and the Congregational pastor voiced the sentiments of his people in a delightful manner. The pastor was privileged to preach the Memorial sermon before the G. A. R., all denominations uniting in the service. The annual sermon before the graduating class at the high school will be preached by the pastor, June 14.

Natick, Fisk Memorial. — On Memorial Sunday the pastor, Rev. Alexander Dight, preached a beautiful and inspiring sermon before the G. A. R. Post, the Sons of Veterans, and the Woman's Relief Corps. He also delivered the Memorial address in the town hall at New Ipswich, N. H. On Sunday, May 31, Rev. Harry B. King gave an interesting and inspiring address on the work of Morgan Memorial, and received a generous offering for the City Missionary Society.

Lynn District

Lynn, First Church. — Sunday, May 24, was a great day at this church. It was Memorial Sunday, and General Lander Post, G. A. R., and kindred organizations were guests of the church. The speaker was Rev. A. E. Winship, D. D., editor of the *Journal of Education*. The service was beautifully appropriate, the music

Continued on page 736

LEARNING THINGS

We Are All in the Apprentice Class

When a simple change of diet brings back health and happiness, the story is briefly told. A lady in Springfield, Ill., says: "After being afflicted for years with nervousness and heart trouble, I received a shock four years ago that left me in such a condition my life was despaired of. I could get no relief from doctors nor from the numberless heart and nerve medicines I tried, because I didn't know that the coffee was daily putting me back more than the doctors could put me ahead.

Finally, at the request of a friend I left off coffee and began the use of Postum, and against my convictions I gradually improved in health, until for the last six or eight months I have been entirely free from nervousness and those terrible sinking, weakening spells of heart trouble.

"My troubles all came from the use of coffee, which I had drunk from childhood; and yet they disappeared when I quit coffee and took up the use of Postum." Name given by Postum Co., Battle Creek, Mich.

Many people marvel at the effects of leaving off coffee and drinking Postum; but there is nothing marvelous about it — only common sense.

Coffee is a destroyer — Postum is a rebuilder. That's the reason.

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Western Massachusetts is a section of New England which has never received its just dues in the way of praise and popularity concerning the many ideal qualities which make it a perfect resort during the summer months.

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The natural beauties of this portion of Massachusetts are numerous, and it was here that Hawthorne and Beecher derived inspiration for some of their best writings.

The Boston & Maine Railroad Passenger Department at Boston publishes an interesting booklet of fifty-five pages which gives a detailed and comprehensive description of this region, also a magnificent portfolio of views containing thirty-three perfect photographic views of the most beautiful scenes along the Fitchburg Division. The title of the descriptive book is "Hoosac Country and Deerfield Valley" and of the portfolio, "The Charles River to the Hudson." These views comprise also some pictures of that famed historical and scenic country, Eastern New York. The title is printed on the outside of the cover in gilt embossed letters giving a beautiful and artistic finish to the book. This book will be mailed upon receipt of six cents in stamps and the descriptive book upon receipt of two cents in stamps or eight cents for both.

CHURCH REGISTER

HERALD CALENDAR

New Bedford Dist. Min. Asso. at Cataumet,	June 15-16
Bucksport Dist. Min. Asso., Eastern Div., Calais, First Church,	June 15-16
Bucksport Dist. Min. Asso., Western Div., Searsport,	June 22-23
Maine State Ep. League Convention at Dexter,	June 25-26
Richmond, Me., Camp meeting,	Aug. 7-17
Annual Convention of Norwich Dist. Ep. League at Willimantic Camp-ground,	Aug. 17
Willimantic Camp meeting,	Aug. 17-25
Sterling Ep. League Assembly,	Aug. 19-22
Ithiel Falls Camp meeting, Johnson, Vt.,	Aug. 21-31
Sterling Camp-meeting,	Aug. 24-29
Empire Grove Camp-meeting at East Poland, Me.,	Aug. 24-31

TILTON SEMINARY — 58th Annual Commencement, June 13-17. — Saturday, June 13, 7.45 p. m., Class Day exercises. June 14, 10.30 a. m., Commencement sermon by Rev. W. E. Huntington, Ph. D., of Boston University; 7.30 p. m., Vesper service, address by Rev. D. C. Knowles, D. D. June 15, 2.30 p. m., Alumni ball game; 7.45, Girls' prize speaking (Osborne Prize). June 16, 10 a. m., Closing chapel exercises and awarding of prizes; 11.30, Annual meeting of trustees; 3 p. m., Alumni receptions by Literary Societies; 7.45, Music recital. June 17, 10 a. m., Commencement exercises; 1.30 p. m., Alumni reunion; 7.45, Concert; Senior reception.

WESLEYAN ACADEMY — Anniversary exercises, June 19-24. — Friday, June 19, 7.45 p. m., Upham prize declamations. June 20, 7.45 p. m., Principal's reception to senior class. Sunday, June 21, 10.45 a. m., Baccalaureate sermon by Principal William R. Newhall, D. D.; 7.45 p. m., Alumni sermon by Prof. Benjamin Gill, M. A. June 22, 2 p. m., Class Day exercises of senior class; 7.45, Bond prize declamations. June 23, 10 a. m., Report of annual committee, award of prizes; 2 p. m., Annual meeting of the board of trustees; 3, Art reception at studio; 7.45, Annual concert, Miss Lena Trowbridge, violinist. June 24, 10.30 a. m., Graduating exercises, with address by Rev. Wallace MacMullen, D. D.; 1 p. m., Anniversary dinner; 7.45, Alumni reception.

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Card of Thanks

We wish, through the HERALD, to thank the many friends for the cordial congratulations and the generous gifts received in recognition of our recent fiftieth wedding anniversary on May 19; but we cannot fully express, in words, the measure of our gratitude for the sincere and hearty commendations and generosity of the brethren of the Conference and other friends, who contributed so largely to the pleasure of the occasion. The Lord only can reward them; and for this we shall ever pray.

A. L. COOPER,
LUCINDA M. COOPER.

Randolph, Vt.

Marriages

ELMES — BOYCE — In Berkley, Mass., May 30, by Rev. E. W. Belcher, Cyrus O. Elmes and Mrs. Louisa T. Boyce, both of Taunton.

SNOW — HILL — At the Methodist Episcopal Church, Whitefield, N. H., June 3, at 3 p. m., by Rev. E. E. Reynolds, A. Eugene Snow, of Littleton, N. H., and Zetta Zama Hill, of Whitefield.

WINSLOW — DAVIS — At Dalton, N. H., June 2, by Rev. H. H. Colburn, Rev. J. H. Winslow, of Whitefield, and Lillian A. Davis, of Dalton.

CONLEY — COONS — In Brownville, Me., June 1, at the residence of the officiating clergyman, Rev. Charles Rogers, Frank Rupert Conley and Jessie Maude Coons, both of Henderson, Me.

CHINESE SUNDAY-SCHOOL. — The twelfth anniversary of the Bromfield St. Methodist Episcopal Chinese Sunday-school will be held on Sunday, June 21, at 2.30 p. m., to which all are cordially invited.

MISS ELIZA BIGNEY, Supt.

DR. C. MARIA NORDSTROM, of Malden, has rented the T. P. Richardson cottage at Asbury Grove for medical work during July and August, also spending a few hours each day in Malden.

DEACONESS AID SOCIETY. — A special meeting of the Deaconess Aid Society will be held in Room 15, 36 Bromfield St., Boston, Monday, June 15, at 2.30 p. m. As this will be the last meeting of the season, will vice-presidents and delegates please make a special effort to be present?

MRS. HERBERT E. NOBLE, Asst. Cor. Sec.
35 Lebanon St., Malden.

ANOTHER IMPOSTOR. — A young man of slight build, medium height, possibly eighteen or nineteen years of age, and frequently giving his name as Curtis, is imposing on the clergy in the vicinity of Boston. Beware of him! At one time he represents himself as an orphan hailing from near Portland, Me., and as unsuccessfully seeking employment. At another time he is supposed to be the son of a widow who goes out washing for a living here in Ipswich. No such woman lives here. The fellow works on the sympathies of the brethren, his youth serving him well. His story is a fake story, and any use of my name by him is unauthorized. (Rev.) ARTHUR BONNER.
Ipswich, Mass.

You should not feel tired all the time—healthy people don't; you won't if you take Hood's Sarsaparilla for a while.

EVANGELIST TELFORD. — E. P. Telford, the English evangelist, well known in New England, is announced as planning to spend three months in America. He will arrive about the middle of July, and would be available for camp-meeting work until the close of the season, and then for work in the churches. Rev. W. H. Meredith, of Southbridge, will know of his whereabouts, and could make dates for him, as could Rev. Dr. Galbraith after his return from Europe in September. Mr. Telford closes his annual labors at the "Great Assembly Hall," July 2. He has labored there every year for twenty-four years. This hall is the largest Mission Hall in the world and is located in Mile End Road, East London. Hon. Frederick N. Charrington, Esq., the well-known millionaire brewer's son, has been at the head of this mission since his conversion about thirty years ago. Mr. Telford will doubtless receive a warm welcome and find many open doors in New England.

NEW ENGLAND CONFERENCE
Church Aid Assignments

At the annual meeting of the Church Aid Society, held May 6, 1903, the following assignments were made:

To West Roxbury: Allston, Barham Memorial, Bethany, Bromfield St., Egleston Square, First Church, Boston, Highlands, Jamaica Plain, First Church, Mattapan, Morgan Memorial, Parkman St., People's Temple, St. John's, Tremont St., West Roxbury, Winthrop St., Brookline, East Dedham, Highlandville, Atlantic, West Quincy, Wollaston.

To South Walpole: Baker Memorial, Dorchester First, Stanton Ave., Hyde Park, Norwood, South Walpole, Walpole.

To Webster Square: Seven churches in Worcester, namely: Coral St., Grace, Lake View, Laurel St., Park Ave., Trinity, Webster Square.

To Cherry Valley: Charlton City, Cherry Valley, East Douglas, Franklin, Holliston, Hopkinton, Leicester and Greenville, Milford, Millbury, North Grafton, Oxford, Plainville, Shrewsbury, Southbridge, Upton, Uxbridge, Webster, Westboro, Whitinsville.

To each of the following churches was granted its own collection: Appleton Church, City Point, Revere St., St. Andrew's, Upham Memorial, Southville, West Medway.

To Flint Street: The churches in Somerville, the churches in Cambridge, Waltham, the churches in Newton (excepting Newton Centre), Hudson, Watertown, Winchester, Woburn, Natick, South Framingham, Ashland, Marlboro, Trinity, Charlestown.

To Arlington Heights: The churches in Lowell, West Chelmsford, Graniteville, Ayer, East Pepperell, Townsend, Maynard, Gleasondale, Sudbury, Berlin, Weston, Cochituate, Saxonville.

To Oak Hill: The churches in Fitchburg, Leominster, Clinton, Ashburnham, Gardner, Winchendon, East Templeton, Hubbardston, Barre, Oakdale, Lunenburg.

To St. Luke's, Lynn: All the churches in Lynn.

To Wilmington: People's Church and Washington St., Newburyport, North Andover, Wilmington, the churches in Medford, Ballardvale, Beverly, Byfield, Danvers, Essex and Hamilton.

To Glendale: Three churches in East Boston, Everett First Church and Glendale, Winthrop, Mt. Bellingham, Chelsea.

To Haverhill: Wakefield, Melrose, Stoneham, four churches in Gloucester, Lawrence, Peabody, Ipswich, Haverhill, Rockport, Groveland, Reading.

To Linden: The churches in Malden except Centre Church, Walnut St., Chelsea, Marblehead, two churches in Salem, three churches in Saugus (Centre Church, Dorr Memorial, East), Revere, Cliftondale, Topsfield, Middleton, Swampscott.

To Malden, Belmont: Centre Church, Belmont.

To Southampton: Blandford, Chester, Colerain, Feeding Hills, Granville, Holyoke First and Highlands, Russell, South Hadley Falls, Southwick, St. James and Trinity, Springfield, Westfield, Mundale, Merrick, Mittineague,

To Wales: Bondsville, Brookfield, East Longmeadow, North Brookfield, Spencer, Asbury First, Springfield, Ware, Warren, West Warren, West Brookfield, Wilbraham, Chicopee Central and Chicopee Falls.

To Williamsburg: Charlemont, Easthampton, Leyden, Northampton, Shelburne Falls, South Deerfield, Wesley, Springfield.

To Cushman: Athol, Amherst, Belchertown, Bernardston, Gill, Greenfield, Florence, Orange, South Athol, Grace, Springfield.

To Pelham: North Dana, Prescott, Monson.

By vote of the Society every minister taking Church Aid collections must first write to the secretary that he will comply with the Rules which will be sent to each one for his information and direction.

GEO. S. CHADBOURNE, Sec.

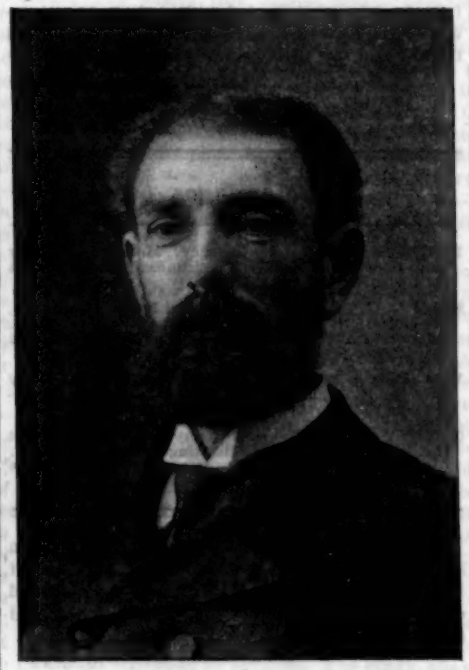
Semi-Centennial of First Church, Holyoke

Historic First Church celebrated its golden jubilee during the week of May 24 to 31. On the morning of the 24th the pastor, Rev. Joseph P. Kennedy, preached the historical sermon from Leviticus 25: 10: "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you." In this address he not only reviewed the history of the society, but used the occasion to point certain valuable moral lessons suggested by this history. The reunion banquet, held on Wednesday evening, and enjoyed by a large gathering of the present and former members of the church and congregation, was preceded by a reception, and followed by the "Golden Jubilee Service." On Sunday, the 31st, Bishop W. F. Mallalieu preached in the morning, and Presiding Elder Richardson in the evening.

The jubilee service on Wednesday evening was presided over by the pastor and consisted chiefly of addreses of a reminiscent character by two of the former pastors. After prayer by Rev. O. R. Miller and greetings extended by the pastor, Hon. Arthur B. Chapin, mayor of Holyoke, tendered the congratulations and good wishes of the city in a beautiful and timely address, in which he pointed out the problems that confront the church of the twentieth century. He was followed by Rev. M. Emory Wright, the oldest living ex-pastor of the church in point of service whose physical condition would allow him to be present (Rev. Rodney Gage, the second pastor, being eighty-two years old and in feeble health at Farwell, Mich.). In a most interesting manner Mr. Wright reviewed the early history of the church, speaking of the fervor which characterized its meetings and the struggle through which it passed in the great financial panic of 1857. He also gave a vivid description of the village of that time, indicating how little of the present city then existed. Among those who were prominent in the work when he was pastor the speakers mentioned Anderson Allyn, Erskine Davis, Almon Briggs, John Hunter, Scott Barrett, Mrs. M. L. Wright, Nelson McCollister, and several others.

At the close of Mr. Wright's address all those present who attended services during his pastorate in 1856-'57 were invited to stand, and ten persons responded.

The following pastors of local churches brought the greetings and congratulations of their respective churches: Rev. Edward A. Reed, D. D., Second Congregational Church; Rev. John S. Lyon, Second Baptist Church; Rev. Alvin R. Pennell, First Presbyterian Church; Rev. F. M. Estes, Highlands Methodist Episcopal Church; Rev. A. G. Singsen, Unitarian Church; Rev. J. A. Hungate, First Baptist Church; and Rev. John Wriston, of South Hadley Falls. After a delightful solo by Mrs. Wriston, Rev. H. L. Wriston spoke of the four happy years he spent as pastor of this church. He referred to the delightful spirit of fellowship among the churches of the city, and



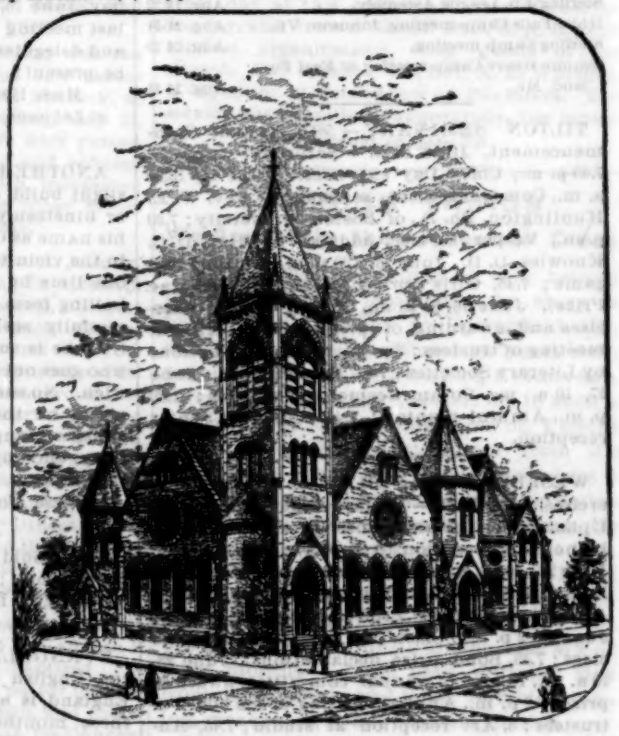
REV. JOSEPH P. KENNEDY

expressed the wish that each coming year might be one of jubilee in all the churches. Presiding Elder Richardson offered a few very felicitous remarks, and Rev. J. L. Bamberg pronounced the benediction.

Sunday, May 31, was the great day of the jubilee. A large and appreciative audience assembled in the morning to hear Bishop Mallalieu, who spoke upon "Overcoming through Conflict." He announced for his text Rev. 21: 7: "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." The Bishop said: "It is sometimes said that war never settles anything. I think that a proposition fuller of falsehood was never framed by human lips." He went on to show, by reference to history, that almost everything worth while has been settled by war, and closed his sermon by declaring that the supreme duty of Christianity and the individual Christian is to antagonize evil in every form until it is destroyed. Mrs. W. E. Knox, widow of the lamented Rev. Watson E. Knox, a former pastor, was the soloist of the morning. At the close of the service the people improved the opportunity to shake the Bishop's hand and to thank him for his trenchant and timely sermon.

At the evening hour Presiding Elder Richardson preached upon "Christian Hopefulness," announcing as his text Rom. 15: 13. The sermon was packed full of wholesome optimism, and impressed the hearers with the thought that the future of the First Church is a bright one. The speaker, by his two appearances here, has made a very warm place for himself in the affections of this people.

Holyoke Methodism had its rise some years before a church was organized. Rev. Freeman Nutting and Rev. E. Stuart Best, South Hadley Falls pastors, preached occasionally in Holyoke. In a recent letter to Bishop Mallalieu, Mr. Best states that, being appointed to South Hadley Falls in 1852, and watching the rapid rise of the "New City," as it was then called, he determined to plant the banner of Methodism there. He hired a hall, organized a class of over twenty-five members, met them regularly, and preached to them occasionally. In the fall some of the young people working in the mills gave notice that they were going to work in the Glascow mills at South Hadley Falls. When asked the reason for doing so, they replied that they wanted to attend the meetings of their own church, and that they could not cross the ferry in cold weather. The agent then said, "Why cannot you have a Methodist meeting in Holyoke?" The reply was, "We have not enough money." They were then told to see how much they could raise and report to him. A subscription paper was started, which was quite successful. The agent agreeing to make up the deficiency, the presiding elder, Rev. Charles Baker, was sent for, who secured pulpit supplies, and at the next Annual Conference (1853) sent them their first pastor, Rev. Thomas Marcy. It is thus seen that to the loyalty of a few girls to their church is the rise of Holyoke Methodism due at least in part. Mr. Marcy was superintendent of schools in Northampton, and, tenements being scarce in Holyoke, he continued to live in the former place and also to perform his duties of superintendent of schools. In May he organized a church of twenty members, meeting them in Lyceum Hall on High Street. The sacrament of the Lord's Supper was first administered, May 22, 1853. At the end of the Conference year, April, 1854, he reported 26 members and 7 probationers. Rev. Rodney Gage, the oldest living ex-pastor, followed him. Almond Briggs, converted in 1842, was the first class-leader to be appointed. An interesting fact in this connection is that the only one of the twenty original members with the church today is Mrs. Mary E. (Briggs) Barrett, his daughter. The year 1857 was the darkest in the church's history, and the society was saved only by a local preacher, Rev. Martin C. Chapin, formerly of Holyoke, but then living in Florence, who volunteered to serve the church one year without a stated salary. In 1859 he reported to the Annual Conference 34 members, 20 probationers, and a Sunday-school of 35 members. During the pastorate of Rev. John Peterson the Holyoke Water Power Co. gave the society a lot at the corner of Main and Appleton Streets. A foundation was built, but



APPLETON ST. CHURCH, HOLYOKE

the erection of the church was delayed for three years, and was accomplished at length by the heroic effort of Rev. Increase B. Bigelow, recently deceased. The building cost $16,000, and was dedicated Feb. 1, 1870. During the pastorate of Rev. Edward P. King the chapel at the Highlands was built, and the Highlands society was organized in 1889. In 1887, while Rev. Gilbert C. Osgood was pastor, the lot at the corner of Appleton and Elm Streets was purchased for $10,000, and the present beautiful and

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commodious edifice was erected in 1889-'90, and dedicated June 25, 1890. A debt of $39,500 was incurred, but this was reduced by Rev. W. E. Knox to $14,000.

In fifty years the church has had 22 pastors, including the present incumbent. Six served one year each, seven two years, five three years, one four years, and two five years each. A study of the records shows that of the 248 names recorded during the first ten years, but five are to be found on the list today. They are Mr. and Mrs. S. F. Barrett, Mrs. Lucy O. Wright, Miss Julia A. Smith, and Mrs. Lydia Ferguson. In the Highland Church enrolment are to be found these older members, among others: Mr. and Mrs. Henry C. Walters, Levi Lamb, and Charles E. Sanborn. During the fifty years 1,176 have been received on probation, 658 of whom have been welcomed into full membership. All told, 2,200 to 2,500 have been affiliated with the church during its history. Four former members are now in the ministry: Revs. Porter M. Vinton, Charles H. Walters, Robert E. Smith, and Daniel Heaton. Rev. Charles Seaver, a former member, has recently died. Death has removed 87 from membership. The present membership is about 450.

The church records also throw light upon the subject of revivals, past and present. The largest number received on probation at any time during the first ten years was a class of eight in 1854, only one of whom was received into full membership, and a class of twelve in 1858, only four of whom were matured. During the last few years, however, several large classes have been received as follows: During May and June, 1889, Rev. Gilbert C. Osgood received 33 on probation, 27 of whom were received in full; while the largest class ever received on probation was welcomed by Rev. H. L. Wriston in 1900, numbering 63, 51 of whom came into full connection. This record shows that, with the First Church at least, revivals are more in order in this year of grace 1908 than in 1858.

The following pastors have served the church: Revs. Thomas Marcy, Rodney Gage, Philander Wallingford, M. Emory Wright, Martin C. Chapin, Nathaniel Fellows, William J. Hambleton, William D. Bridge, John Peterson, Samuel Roy, Increase B. Bigelow, Thomas J. Abbott, Wellen N. Richardson, Charles A. Merrill, William Gordon, E. A. Titus, Edward P. King, Gilbert C. Osgood, Watson E. Knox, Nathaniel B. Fisk, Henry L. Wriston, Joseph P. Kennedy.

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The Conferences

Continued from Page 732.

and remarks being of a patriotic nature, while fragrant flowers decorated pulpit and platform. In the evening the pastor, Rev. R. L. Greene, D. D., delivered a patriotic and eloquent sermon, taking for his text Exodus 12:14. His topic was, "A Nation's Memorial."

Lynn Highlands. — The pastor, Rev. Alonzo Sanderson, had the luxury of spending Sunday, May 31, with his old church in Worcester, where he preached morning and evening. His pulpit was supplied by a deaconess, Miss Robinson. On Wednesday evening a very delightful strawberry festival and entertainment was given.

Lynn, St. Paul's. — The annual meeting of the Ladies' Aid Society was held at the home of Mrs. A. F. Breed. The following officers were elected: President, Mrs. Geo. L. Bray; vice-president, Mrs. Chas. Chamberlain; secretary, Mrs. J. L. Bryant; treasurer, Mrs. A. F. Breed. After the business meeting the hostess invited the ladies to partake of a delicious lunch, in which the gentlemen were also invited to share. At the annual meeting of the Sunday-school board the report of the superintendent, Mr. A. F. Moody, showed that this school was one of the most prosperous in the city of Lynn. Steps were taken to have extensive improvements made in the vestry for the better accomodation of this growing school. It is commonly said that no finer concert was ever held in St. Paul's than that given by the church choir under the direction of its distinguished leader, Mr. Robert Bruce, in the presence of a large audience.

Lynn, Trinity. — On Sunday morning Presiding Elder Leonard preached a powerful sermon on "Christ, the Lamb of God." At the close of the service the first quarterly conference was held, and after the pastor, Rev. Wm. Full, and other officers had made their reports, Dr. Leonard congratulated the brethren on the splendid work that had been accomplished.

Lynn, Broadway. — An enthusiastic reception was recently given to the pastor, Rev. Geo. W. Mansfield, and his wife. The church was handsomely decorated for the occasion. Mr. Charles Thurston gave the address of welcome in behalf of the church. Addresses were also made by Dr. Frederick Woods, Rev. Wm. Full, and Rev. W. G. Chaffee. The Epworth League presented Mrs. Mansfield with a beautiful bouquet. Refreshments were served and a social hour enjoyed.

East Boston Bethel. — On Sunday evening the Home Department of the Sunday-school celebrated its third anniversary. There were addresses by Mr. Charles Richardson, superintendent of the Sunday-school, Miss Eliza Warren, superintendent of the Home Department, and the pastor, Rev. L. B. Bates, D. D. There were solos, duets, and many of the old songs by the chorus and congregation. Each member of the department was presented with a buttonhole bouquet.

Saugus. — On Sunday, May 31, the pastor, Rev. A. B. Gilbert, preached a strong and helpful sermon on the theme, "Life a Contest," which was full of happy allusions and pungent illustrations.

East Saugus. — The Epworth League recently held a most interesting business meeting and entertainment. There was a large gathering of the people. A finely prepared program was given under the direction of Miss Bertha R. Cann. There were readings and vocal music, with banjo and cornet solos. The members of the Orchid Club furnished orchestral music. Miss Katherine Richards, who recently won the first prize in English High School speaking contest, captured the audience by her readings.

Asbury Grove. — Rev. J. M. Leonard, D. D., the presiding elder, has appointed Rev. William A. Haggerty chaplain at Asbury Grove for the summer, and he will enter upon his duties, June 28. Mr. Haggerty's activity in religious work at the camp-meeting last year made him well known to the dwellers on the camp-ground. W.

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Economy and Polity

[From the Boston *Transcript*.]

A study of Christian origins reveals the untenableness of the older theories of church polity, and as they are seen to be in origin the result of environment and conditions social and political, it becomes easier for the dispassionate student of contemporary church history to proclaim what he sees going on about him. The deposit theory is played out. Church government, like political government, is seen to be a matter of evolution. For many years a democratic political environment has been democratizing Roman Catholic and to a greater extent Protestant Episcopal-episcopacy in this country, the laity and the local congregations asserting themselves more and more. Now, under the influence of a great groundswell movement in industry and commerce making for combination and federation and making against the power of the individual employee and against the individual capitalist and driving men into combinations of capital and labor, the congregational, independent, individualistic types of church government in this country and Great Britain are about to undergo a transformation in the direction of episcopized democracy of federated Congregationalism. Recent happenings in Boston Congregationalism are most significant of this drift. And thus, with Episcopalians democratized and Independents episcopized, the next generation will not see them very far apart in forms of government and administration.

Nor are the bodies which from the first have been sharers in the blessings of both theories of church administration to escape the influence of the spirit of the hour.

The Methodist Episcopal Church, for instance, now that the laity are where they can make their opinion count in legislation, is beginning to feel the irresistible pressure for adaptation of denominational machinery to the ruling idea in the business world. This is what lies back of the report just printed and laid before the Methodist Episcopal constituency relative to consolidation of its publishing plant. Starting in 1787 with a borrowed capital of $600, the General Conference of the Methodist Episcopal Church now legislates in its quadrennial sessions for a publishing business with a capital of more than three and a half million dollars. Books, periodicals, tracts, etc., pour forth from the presses in vast numbers. Weekly journals, bearing the official stamp, are supported in all parts of the country. Unless it be the Unitarian body, no sect in the country approaches the Methodist in its just appreciation of the value of the printed page as a form of propaganda.

When sections of the country were isolated, when travel was expensive, when sectional interests were stronger than federal, it was quite natural that the publishing business of the denomination should take on sectional aspects, and that a Western and Eastern publishing house should grow up. Times have changed. Sectional lines have been obliterated. Raw materials can now be despatched swiftly to a centre and finished products to all parts of the country. It seems preposterous to business men who are up to the times that the denomination longer should maintain a dual establishment, and that, too, in cities where the expense of production is high.

Thus it is that the next General Conference will have before it a report suggesting radical reforms in the administration of its great publishing business, reforms suggested by principles and methods of the secular business world, albeit not without good sense and biblical wisdom behind them.

In brief, the committee recommend abolition of manufacturing at New York and Cincinnati; concentration of the entire business of production at some smaller city in the interior; use of property now used for manufacture in the large cities for income through rents; retention of depositories in the larger centres of population as centres of distribution of the literature; and concentration of responsibility for the entire publishing business in one man rather than in four men, as now administered.

This report will come before the General Conference with unanimous approval of the present large and representative Book Committee, which is carrying on the work on its present system of distributed responsibility. It will be debated by the next General Conference, and, if passed, will put this church's great propaganda in line with the best business methods of the time, effect marked economies in administration, and enable the money thus saved to go to the enrichment of the denominational periodical literature — which it much needs — and to the relief of the superannuate clergy. It will commend itself to the laity, and presumably to the clergy, if for no other reason than that it will aid toward making the income for loyal and worn-out clergymen nearer what it should be.

To the student of contemporaneous history, not a Methodist, this scheme has interest because of its clear indication of how environment shapes polity. In a time less insistent on combination in industry the present dual arrangement and duplication of plant, employees, product, etc., would have seemed tolerable. Now, as the committee says, it seems absurd. Additional evidence of this imperative demand for economy and for adjustment of polity to meet new conditions is found in a report to the General Conference of the Methodist Episcopal Church, just published, by a commission appointed to consider the desirability and practicality of consolidation of the benevolent societies of the denomination. Whereas there are now five organizations, it is recommended that hereafter there be but three — a Board of Foreign Missions, a Board of Home Missions and Church Extension, and a Board of Education, which latter shall include under its supervision the educational work now carried on by the denomination, and in addition the work of the Freedmen's Aid Society among the Negroes, the work of the Sunday School Union and the Tract Society. "Unity, simplicity, economy and efficiency" are said by the commissioners to be the objects sought by them in this radical recommendation, which they have reported unanimously.

LIFE

The poet's exclamation: "O Life, I feel thee bounding in my veins!" is a joyous one. Persons who can rarely or never make it, in honesty to themselves, are among the most unfortunate. They do not *live*, but *exist*; for *to live* implies more than to be. To live is to be well and strong — to arise feeling equal to the ordinary duties of the day, and to retire not overcome by them — to feel life bounding in the veins. A medicine that has made thousands of people, men and women, well and strong, has accomplished a great work, bestowing the richest blessings, and that medicine is Hood's Sarsaparilla. The weak, run-down, or debilitated from any cause, should not fail to take it. It builds up the whole system, changes existence into life, and makes life more abounding. We are glad to say these words in its favor to the readers of our columns.